

gestion is not imitation; rather the result of city ordinance.

These latter two buildings are not beautiful to me—not nearly so beautiful as the cathedral-like Woolworth building, the obelisk suggestion of the Bush building or the Gothic superstructured Chicago Tribune building, and tomorrow the Fisk and Telephone buildings may be laughed at, for while they are terrifically imposing today in their masses, they may be outranked tomorrow as the Flatiron building was outranked by a hundred others.

But what the hell? Three pages on a volume about architecture. It isn't worth it. Yes it is.



SOCIOLOGY

It is [at the risk of affronting Judge Ben Lindsey, his followers and all his cock-eyed and imbecilic enemies that I review *The Companionate Marriage* (Bonl & Liveright), by the Judge and Wainwright Evans. Not that I think the book is 'unsound or stupid or wavering; it is, on the contrary, solid, keen and enormously courageous, but it is vastly overwritten and while the first two hundred pages are filled with interesting and astonishing stuff, the book then begins to repeat itself to such an extent that while I read the first 200 pages at one sitting, I tackled the latter 200 ten times before I finished them and was simply bored to death.

Then, too, I am not sure that the book is absolutely honest. There is too much coincidence in it. Lindsey providentially, it seems, meets all parties of all love triangles, and in all scrapes and affairs seems as omnipresent as God. I am sorry to say this, for this is what some of his enemies have been saying, and I am for Lindsey and his beliefs whole hog. But when he tells of twenty-four Sunday School girls and boys meeting in the

basement of a church, turning out the lights and half of them "going the limit" I simply ooze disbelief. I'll admit that two-thirds of them would do so in privacy, with the right setting and provocation, but when Lindsey makes an assertion like this he weakens his whole fight. Grant that the thing might have happened; it sounds wildly improbable and Lindsey cannot prove it without exposing names and making a cad of himself. It is a terrific blow at his scheme of Companionate Marriage. When I, who am much more radical in social and sexual theory than Lindsey, balk, what are his opponents going to make of it?

Such statements and the unbelievable coincidences in the book are very, very unfortunate. Companionate Marriage is an excellent expedient. I personally would fear it as much as I do an orthodox marriage, but there are thousands and thousands who would favor it and take advantage of it, for the simple reason that they are even more timid than I. And, I am convinced, it would do a lot of good. I think the time is ripe for sex among young people when their desire is full fledged and they should not be held back by an economic situation which, under present conditions, makes it impossible for them to get married without a considerable sum of money to their credit, and a moral situation which makes sex outside of marriage a cardinal sin.

Moreover, Companionate Marriage would save what remains of the morals of the day, and would really be the wisest step our moralists could take to save their faces—if it isn't too late. The young people of the day who have any intelligence, energy and life have already stepped past Companionate Marriage, some of them secretly and a surprising number of them openly. In ten more years, unless something unforeseen happens, the whole institution of

marriage is going to get its death-blow. Companionate Marriage would do a great deal to save the situation.

I believe, with Judge Lindsey, in monogamy, but I believe with him that it will thrive best without compulsion. Real love and affection between two persons can be beautiful, but I do not think such a state will come about, with the first marriage or the first sex experiment, and if it does I think it will be ruined in the first instance by the rigid limitations of our marriage and social creed. Let love, affection and companionship make the decision; monogamy will follow, and it will then be beautiful and respectable, instead of being cheap and filled with horrible dissent and the painful infidelity of today.

Personally, I take Bertrand Russell's view that a couple should not be declared married until they have a child, and then that it should be automatic. And I do not believe that there should be children until the couple want them, for unwanted children can exercise the same tyranny over the lives of the couple as the damned fool marriage and divorce laws.

Lindsey's Companionate Marriage allows for many things. It would permit a respectable sexual union before the young persons of today could support themselves—a grave necessity, I believe, when you consider that the 700,000 college students graduate about the age of twenty-three and are in no way to support themselves for fully a year afterward, much less make themselves homes; and when you consider that the great masses are even worse off economically. It would allow a sex experiment, or experiments, which would, in most cases, prevent disastrous breakups and scattered children. I think it would almost entirely eliminate the alimony evil and would be a smashing thrust at that form of blackmail known as breach-of-promise. It allows for easy

divorce, but is divorce between childless couples as bad as in a family where there are children, and is it as bad as a case where adultery is the cause and must be publicly aired? Now I count adultery as no sin at all, but I believe that Companionate Marriage would stop a great deal of it under the present system of marriage and divorce. The moralists and pulpsters who oppose Lindsey are on the one hand simply jackasses, and on the other, barkers who increase the controversy to satisfy a cheap ego and keep the cashbox filled.

Lindsey shows that, with the spirit of the times, the prohibition of sex is having the same effect as the Eighteenth Amendment. Both actually incite defiance. The knowledge of contraceptives is only half the answer to the present morality of the young. It is true, that the only thing that kept the women from stepping over the line long ago was fear of pregnancy, and thus of being caught in a social sin (which incidentally forced many unhappy marriages), but now the knowledge of young people that they can get away with it, coupled with a lot of threats and prohibitions, actually gives them a thrill of rebellion, and young people like to rebel.

In this very issue is a woman with a dozen children writing to *PLAIN TALK* and asking information on birth control. We cannot within the law give it to her, but I wouldn't be surprised if one of her daughters could.



Lindsey takes a very tolerant stand on infidelity. He shows it not as a desirable thing, but as a thing of personal morals. If a married man and woman can stand each other stepping out, still love each other and enjoy each other, then the matter is within the bounds of decency. He shows that, above all, the freedom of both sides to do this very thing would probably cut down infidelity a great deal.

Whether Judge Lindsey would be as tolerant if his own family life were less happy is another thing, but I believe he would hold to the ideal if his heart were quite wrenched out of him.



The book is amazing in some of its stories. As fiction they would be barred from the mails. As fact they cannot be, and as fact they are probably more interesting. These stories, many of them, will be set down as improbable because some of the other stories, as I have mentioned, sound improbable even to me, but I know that when Lindsey gives cases of married couples, both sides of which have outside affairs, and yet, with full knowledge of them, live amicably and affectionately together, he is telling the truth, for I know such couples myself. He cites, too, cases where people, equally tolerant in principle cannot stand the idea and yet, rather than denounce infidelity, regret their inability to be tolerant; and I know an individual or two like this—too damned well, and a few hundred others not so well.

These stories and others are excellent and thrilling reading. They should make many who have suffered and become embittered considerably more tolerant, and they should open the eyes of those without experience and of those without understanding. Lindsey presents drama after drama, free of the cheap and hokum stagework of those coxcombish ignorami who call themselves actors and of those who direct the nation's films and playhouses. As I read Lindsey's book I understand better than ever why it is impossible to drag me into a theatre.



Lindsey accepts all the nonsense of the psychoanalysts and often gets himself into theoretical messes that are neither

sound sociology nor scientific fact, and he now and then dons the garb of the Holy Rollers and falls into pious cant when he talks about sex being "spiritual" and a "spiritual force". It is nothing of the kind—no more spiritual than a hog's-head of sauerkraut. Admit that it can be beautiful and that it may be the means of fine love and affection, and one has then said all that one can for it is a spiritual force. Sex always has been and always will be, biologically, a means and not an end. It may be beautiful in its very passion and it may be necessary to an extremely beautiful love affair, but sex itself is a little pragmatism of nature. Spiritual, me eye!



WILL men ever quit writing of women? No more than they will quit kissing them. Not that I accuse John Langdon-Davis of the latter pastime, but certainly of the former. His book is *A Short History of Women* (Viking Press). I think if someone wrote as short a history of women as someone once did of England, to wit: "England is an island," even H. L. Mencken would rise up in moral indignation.

Davis starts off with sex. The midriff of his book has to do with sex, and likewise the end of it. The book, as I announced, is *A Short History of Women*. The fore part of the work, which does not concern women at all, but the sex biology of the simplest forms of life, is by far the most interesting; although the author, in the fashion of Englishmen, expends some moral energy in condemning the parasitism of animals much more innocent than the little lad who is forgiven for bed-wetting. I quote this pious stupidity:

We must assume . . . that in Bonellia (a worm), to be a male is part of the reward of successful parasitism, a reward purchased at the price which has always to be paid by parasites—beastly degeneracy.

Friends, something should be done about them damn Bonellias. Let's rouse the masses to action. Every Englishman isn't doing his duty. Let us not rest until no Bonellia remains. If the Bonellias haven't enough sense to correct this matter we shall get a Twentieth Amendment.

Langdon-Davis, after his glance at asexual, fission, parthenogenesis, paedogenesis and hermaphroditism, passes from the simple pleasures of the lower animals to Weininger's conclusions that probably there is less of male and female than there is of sexual majorities, that no man is hundred percent male and no woman a hundred percent female—as witness the chorus boys and lower Fifth Avenue.

Still, as the author makes obvious, the difference between a normal man and a normal woman is so great as to make most of the tenets of the feminist movement ridiculous. Women are weaker than men physically; they develop fat rather than muscle from their very metabolism; women are thus born to greater instability, and education, suggestion and environment accentuate this quality. As women in primitive life took a secondary place because of physical inferiority, they automatically stayed in this place under civilization and were likewise secondary in the transition from muscle to mentality, save that, as they could help their men less physically and not at all mentally—it was assumed—they became, indeed, a bad second.

Long before Christianity came on the scene with its imbecile theories of sex, women and sex were held to be things of evil, and all through the realm of written history of the higher nations, ancient Egypt almost alone excepted, women have had a place of degradation, and had appalling parasitism and innuendo thrust upon them. Now and then the Roman and French ladies rose with intellect.

Now they rise, contraceptives freeing them from a position of dependence, and shout equality, equal rights, freedom, and so forth—most of it bosh. But they are gaining strength of position. Langdon-Davis surmises that "woman's place is the home" will soon change into "man's place is the office". In short, two thousand years of written history has suddenly made a complete change of front, so far as women are concerned. By a system of industrial economics and the drug store, the woman as we have known her, is no more. In Russia and America, the advance posts of this revolution, even the family has gone to pot.

Personally, I do not know what is going to happen. All women, save mental and physical defectives, of course, crave sex. They no longer have to marry to satisfy this desire, or marrying, no longer have to have children, or having children, can earn enough to have some less fortunate sister take care of them. But it is my opinion that Langdon-Davis can go back to his metabolism and fat producing rate. Women, without the whip over them, are inclined to be lazy. Thus, I believe, they will continue to accept the dicta of their men and have secret affairs with poets, book-agents and milkmen, as they have always done, the higher class of them indolently wobbling their double-chins over bridge games and teas in the afternoon and the lower class of them gassing over back fences about neighborhood scandals.

The girls, vivacious, energetic, ambitious, eventually become stogy wives or develop into lean, stringy beings with a mission. Now and then a mother rises to a personality, now and then a single woman reaches achievement or a life of honesty and charm. But how many? I grant you that the majority of men are swine and that potentially the women have finer and greater possibilities, but the number of vital and interesting men

is certainly ten times that of the women. I do not doubt that the women are getting more ascendant, but they are accomplishing this by more leisure and greater hoodwinking. The cynicism of Diogenes was too sensible to parade about with a lantern looking for an *honest woman*; instead of being labelled a master of sarcasm he would have been sent to the bughouse.



FICTION

THERE is probably no more flabbergasting writer than Ernest Hemingway—not even Sherwood Anderson. No one writes more unevenly than these two, few are as shrewd, and both are full of unexpected tricks (by no means cheap ones); to judge what one of their pieces of work will be by the last one is the height of indiscretion. Sherwood Anderson at his best is a master. Hemingway at his best, or worst, is baffling. And nowhere is he more baffling than in his book of short stories, *Men Without Women* (Scribner's).

The first story in the book is as good an example as any, "The Undefeated". I am not impressed with its artistic merit, nor for that matter, save for one story, with the artistic merit of any of the rest of the book. "The Undefeated" can be told in a few words: a bull-fighter, who has seen his best days, attempts to come back and is gored. The description holds up well and pathos enters the story, but I believe, in nowhere near its proper proportions. What gruels me is Hemingway's pitching of Spanish argot into pure American slang. He had no problem of translation to confront him and so it was not a case of transferring values (always a tremendous and practically impossible job); no, Hemingway simply goes the whole hog. His bull-fighters talk like

baseball players and his newspaper writer, covering the fight, reports the business in terms of Bugs Baer. Is this right? Is it wrong? I look into my whole moral apparatus and find nothing to apply to the situation. My one criticism is that, while it makes his characters sound real, it also transports the bull-fight to the Polo Grounds, and being a literal soul, I know that it just didn't happen. In other words, reality of the characters is belied by the unreality of the locale.

Without a peg to impale Hemingway on, I seek refuge in Maupassant. Maupassant, translated, still has the vernacular of France. The characters still remain alive and Frenchmen. Thus I conclude that Hemingway fizzles, but I conclude it negatively and without a shot in the locker.

Of much more worth is the story, "In Another Country"—a description of a group of wounded men, back from the Italian front. The plot is even less tangible in this bit than in its predecessor, but I no more demand plot in fiction than I do courage in the White House. This piece illustrates well the irritabilities and despairs and correlatively evoked sympathies of invalids. It is the one superb piece in the volume. I recommend it without going into a single detail, for to attempt to tell what it is about in a few words would be like doing a biography of Alexander Dowie by holding up one whisker.

The only other story in the collection that impresses me at all is "Fifty Grand" a story of a prize-fight which appeared in the *Atlantic Monthly*—and here I am impressed vicariously, for everyone else seemed impressed at the time of its first appearance. I attribute the effect it had to the fact that every follower of boxing thinks fully half the fights staged are "thrown". I personally do not know whether they are and do not care. The end of this story, with a double foul and

both fighters trying to lose, is very dramatic and unusual, and the plot is thus lifted above the level of the product of sports writers.

Unquestionably, Hemingway shines greatly in two things other than his unexpectedness: his dialogue, and (often incorporated in the dialogue) a wicked, cynical and coruscating wit. Sometimes, indeed, he crucifies the story on the dialogue, as in "The Killers"—a story that is otherwise not worth a damn. In his stories, his wit makes human nature shrink and probably even embarrasses God Himself, and when Hemingway goes in for criticism there is a crescendo of agonized squeals from the writers of the day. Nevertheless, I think that Hemingway at his worst shows the influence of that cheesy gang of Americans in Paris who are making the Literature of Tomorrow.

BIOGRAPHY

G. P. BAKER, in his *Sulla the Fortunate* (Dodd, Mead), exposes plainly his predilection for an aristocratic form of government, so long as the aristocracy be real and self-respecting. I do not know, as I contemplate the Methodist Board of Temperance, Prohibition and Public Morals, the Anti-Saloon League of America, and the W. C. T. U., but what I agree with him. Better anything than such bigots and blackjackers running a nation. A true democracy might be a fine thing, I admit, but other than the infrequent appearance of honest democracy in some isolated city, it, like Christianity, has never existed.

Baker shows certain admirable traits under the old Roman rule, before the time of the Gracchi and the reign of money. And that the rule of the aristocrats was a decent one, at least at home, was evident from the fact that in Rome there were no police and no

soldiers; the courts, customs and the law were respected. But into the aristocracy there seeped the blood and influence of the Judge Garys and J. P. Morgans of the time and the aristocracy quickly went to hell. By the time Sulla established a dictatorship honesty had pretty well disappeared from the government, and even Julius Caesar, a true aristocrat in birth, feeling, courage, culture and brains, if there ever was one, resorted to tricks comparable to those of the late lamented Ohio and the present swinish Pennsylvania and Illinois gangs. Now and then an Augustus and now and then a Marcus Aurelius, but more often some Jim Fisk in the royal purple of Elegabalus, Nero or Caligula.

The time was too late by the time Sulla came into control. The most unaristocratic thing to which he ever stooped were the proscriptions—and then because equestrian politics had a hold on him already. Money was to be raised by confiscation, and confiscation was to be consummated by proscription. Men are most dangerous when their pocketbooks are touched and Sulla thought that execution was the safer plan. He had by that time learned to fear—something that is relatively unknown to the true aristocrat. Young Julius Caesar almost alone gave him the cold shoulder when men all about him were appearing on the fatal lists.

To Sulla's idea of government (before he governed), to his charming cynicism, to his courage on the field and his extraordinary ability as a general, Baker gives due credit, and it is due, for Sulla, up until the time he returned from his remarkable campaign in the East, was truly admirable, and not only was he efficient and courageous but honest and much opposed to the Rotarians and Big Business of the time, the very forces which, by holding a balance of power between the aristocracy and the plebes,

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A Forward-Looking Policy

The Consolidation Coal Company, one of the largest producing companies in the bituminous industry, announced a policy on May 25, 1928, which may bring about significant changes in the productive capacity of the industry. Briefly, the policy of the company is to close down indefinitely a certain number of its mines which are least efficient and to dispense with a considerable percentage of its employees in order to give those who remain steadier employment.

In conjunction with this policy the company has invited other companies to consider this policy as a means of bringing about wide deflation of productive capacity. If the industry is to progress rapidly toward economic recovery, the company believes that every producing unit must make some sacrifice to that end.

The bituminous industry, as explained in the report recently issued by this Department, is an outstanding example of overdeveloped producing capacity. Roughly it can supply about twice as much coal as the nation demands. In this connection the company believes that the present plight of the industry "will not be remedied by forcing unwanted coal upon an unwilling market." It sees no relief, either to the industry or to any producing company, through cutting prices below a level which will permit payment of overhead costs and adequate wages. It definitely announces that nothing is to be "gained by further cutting wages below a sound economic level."

The company, furthermore, recognizes that there will be a loss to the industry if many of the experienced employees whom it is compelled to dismiss are unable to continue in the industry. In behalf of the employees who are discharged and who are seeking work elsewhere the company asks for "all proper consideration and courtesy for their applications arising out of this action."

It is estimated that there are about 200,000 surplus workers in the bituminous coal industry. It would appear that if many companies were to put into effect the policy announced by the Consolidation Coal Company it would be possible to carry on a careful selection of experienced and skilled workers and to displace many of the inefficient employees who have been kept on the payrolls under a régime of very irregular and part-time employment.

In the midst of a greatly overexpanded industry the operators have regarded it to their interest to keep more men on the payrolls than they have been able to employ regularly, because they wished to have the men available

when the opportunity arose to produce to full capacity. Thus during periods of maximum demand each company was in a position to supply as large a percentage of the market as possible.

The data accumulated by the United States Coal Commission, however, show that costs of production are greatly reduced by regular and full-time operation. Thus, if the policy of maintaining a productive capacity which would permit regular operation were prevalent, the operators would be in a position to pay better wages, obtain greater profits and still sell coal at reasonable prices. But the retention of only experienced and skilled employees in connection with a régime of more regular operation will result in the displacement of a large number of workers. Obviously, unless these workers can find employment elsewhere they will increase the ranks of the unemployed.

In short, if only one or a few large companies reduce the number of their mines and discharge surplus workers, deflation of the bituminous coal industry, the main purpose of the policy of the Consolidation Coal Company, will not have been accomplished. Each company, however, which concentrates on operating the most efficient mines and seeks to regularize production can expect to reduce costs of production. Furthermore, the recommendation of the Consolidation Coal Company that each company voluntarily reduce productive capacity is perhaps the only legal basis, except through consolidated ownership, upon which deflation can be carried out under the anti-trust laws. Concerted action to reduce productive capacity might be regarded as an attempt to restrain trade.

Ethical Standards in American Business

The address of Edwin B. Parker, chairman of the board of the Chamber of Commerce of the United States, at the annual meeting of the Chamber in Washington last month is a noteworthy document. It is in some senses a commentary and elaboration of the code of principles governing business conduct which was issued by the Chamber four years ago. While not in the nature of an official pronouncement of the Chamber, it would seem to be properly regarded as at least semi-official and as representing the ideals which the organization is willing to be understood as endorsing. It is published and distributed by the Chamber in a twenty-five page pamphlet. Some excerpts of especial interest are quoted below, as an indication of the trend of responsible business thinking toward the formulation of ethical standards. The

excerpts are necessarily long and in order to conserve space they are here given successively without any explanatory comment since their essential meaning is quite clear. Judge Parker said:

"The growth and development of business, and the progress and well-being of society as a whole, demand unhampered opportunities for individual effort and initiative, which is rendered increasingly difficult in proportion to the increase in government regulation of business. On the other hand, methods and practices designed to secure immediate gains, without reference to the effect on the general public or the ultimate effect on business itself, sometimes render restrictive and regulatory legislation in the public interest imperative. Business chafes under such legislation. The remedy lies in its own hands. It can, if it will, be governed and regulated by its own rules and principles of business conduct enforced by the most effective of all sanctions—a wholesome public opinion—created and fostered by business itself."

"Business does not exist unto itself alone. Business exists only by reason of what it does for others. It finds its opportunities to continue and to develop only in advancing the welfare and the happiness of all those from whom it buys, those to whom it sells, and those whom it employs. In the final analysis business deals with human welfare and human happiness. Its function is to find ways of promoting human welfare and of adding to the opportunities for human happiness."

"Much has been said and written of late of the betrayal of public trusts by those in high places. All such must be dealt with by the courts and by the voters to whom they are accountable. I have neither the time nor the disposition to deal with them here. The present concern of business is to cast the beam out of its own eye; to purge itself of those corrupters of public servants whose moral turpitude in making possible the betrayal of a public trust is even greater than that of those whom they would debauch; and to put the ban of outlawry upon those who have a contempt for the public interest, those who have a contempt for the government that affords protection to them and to their property, and those who have a contempt for our institutions of justice."

"It is the function of government to deal with crime. But there is a twilight zone between acts which are illegal and criminal on the one hand and acts which are simply immoral on the other. Those whose conduct falls within this zone, whose acts, while within the law, are repugnant to the public interest, must be branded as social outlaws."

"We are here concerned in awakening the seemingly dormant business consciences of many of the stockholders of corporations who, through non-action, impliedly place the seal of their approval on the acts of their offending agents. All such owe it to themselves, to the profession of business, and to the government, publicly to repudiate those who misrepresent them. They cannot accept the profits flowing from corruption and escape the moral stigma which inheres in such profits. Neither can they permit those who act for them to profit personally through corrupt corporate transactions or shield others who do. . . . Individual responsibility is not lost through corporate action but, on the contrary, is increased in exactly the ratio that the influence exerted through corporate action exceeds that of independent individual action. . . .

"We are concerned in pointing out, to the millions of corporate stockholders throughout the land, that it is far more important to the permanent success of the institutions in which they have invested that these institutions be managed and directed by clean, upright, just, and able men, than that their profits should be abnormally increased."

"This Chamber is committed to the principle that government should not enter the realm of business to undertake that which can be successfully performed in the public interest by private enterprise. This principle is politically and economically sound. We are here concerned in pointing out to business men everywhere that this principle is in far less danger from the propaganda of radical agitators than from the members of the business profession who are faithless to their obligations, who break down public confidence, and who provoke government regulation!"

"This Chamber—the federation of American business—is vitally interested in promoting sound trade, but not directly interested in promoting the fortunes of any trader. With an organization membership of more than fifteen hundred chambers of commerce and trade associations, and an underlying membership of nearly a million business men, its concern is not with any particular business men or group of businesses or with any special interest, but with business as a whole. Therefore, it is deeply concerned in preventing any special interest taking an unfair advantage of, or collecting an undue profit from business as a whole. It is deeply concerned in ascertaining to what extent there is danger of pooled capital—in the form of an artificial person, clothed by law with the corporate power to engage in every activity in which an individual could engage, of obtaining a strangle hold on the homes, the workshops, the businesses, the communities, and ultimately on the government of the nation."

"To the extent that consumption is increased production and distribution must be enlarged, which in turn contributes to the prosperity of business."

"But labor can prosper only through gainful employment—steady employment. Irregularity in employment entails not only individual loss and human suffering but economic waste, which works directly to the disadvantage of business as a whole. Here is a problem which calls for the maximum of teamwork between business and labor. It is a challenge to the resourcefulness of the business engineer that production and distribution which have been considered as seasonal be made continuous throughout the year, so that seasonal unemployment with its inexcusable waste and suffering may be relegated to the past."

" . . . Government should scrupulously refrain from entering any of the fields of industry, commerce, transportation, or distribution or any phase of business that can be successfully undertaken, in the public interest, by private enterprise. Firm in that faith this federation of American business stands today. But this principle, sanctioned alike by American political tradition and sound economics, in no whit abridges the right and the duty of government to conserve the larger public interest with respect to those private enterprises that are impressed with a public interest. Indeed, this Chamber, which is not an organization of 'Big Business,' but is a big organization of *all* business, is profoundly interested in the proper function of government in the legitimate regulation of

those private enterprises impressed with a public interest. For experience demonstrates that wholly unhampered and unchecked private initiative may become destructive of the welfare of business as a whole.

"Business believes in wholesome competition, but competition is not primitive strife. Business knows that competition may become not the life of trade but in truth the death of the traders. Piracy masquerading as competition is piracy none the less. Ruthless and unbridled individual initiative must be curbed in the public interest, and such legitimate checks and curbs are a proper exercise of the function of government. But business insists that this function be so exercised as neither to become burdensome as to costs, nor to paralyze that constructive initiative which is the mainspring of American business."

"Business can and is prepared in effect to legislate for itself in eliminating unfair, uneconomic, and wasteful trade practices, including all forms of unfair competition. Chief among these are commercial bribery to secure competitive business, the misrepresentation of wares through misbranding or otherwise, the deformation of credit, enticement of employees, the use of financial strength to drive competitors from the market, or any action of any nature whatsoever opposed to good morals because characterized by bad faith, deception, fraud, or oppression. While business men, out of their intimate knowledge and experience of conditions and practices obtaining in their particular trade, are increasingly demonstrating that they have both the foresight and the courage necessary for self-regulation, nevertheless business lacks both the machinery and the power to enforce, save through moral suasion, those rules of self-restraint which it may promulgate in its own and the public interest, and discipline such members of a group as may transgress those rules. When the appropriate government agency has, after full hearing, approved such rules as in the public interest, they can and will be enforced."

"Our business in foreign countries cannot be extended and put on a firm basis by force. While American business is entitled to the reasonable and proper protection of its government in foreign fields, it is a mistake to enter such fields if force is constantly required for its adequate protection. Rather should the quality of our product, the excellence of the service to be rendered, and the confidence inspired by fair dealing, insure to American business a welcome to every land, not for the purpose of exploiting either its natural resources or its peoples, but to assist in its growth and development, and to render a service through the fair exchange for its products of whatever America may have to offer.

"America is the great creditor nation of the world, notwithstanding which the balance of trade in its favor is constantly increasing! America has in its vaults 45 per cent of the gold of the world! Her standards of living are the highest in the history of the world!

"These and similar statements are heard in our counting-rooms, at public gatherings, in hotel lobbies at home and abroad, and constantly appear in our press. Well—what of it! Why this constant proclaiming of facts already too well known to our neighbors of other nations? Would it not become us to have more regard for our neighbors' sensibilities? It is true that industry and prudence have combined with circumstance to bring to our country an unusual degree of prosperity; but can it be that we have not the stamina to stand prosperity? Can

it be that prosperity and poise cannot walk hand in hand? Must not the constant rehearsal and parading of our prosperity prove offensive to our neighbors? Does it not better become us to dwell on the responsibilities to ourselves and to the rest of the world which this prosperity implies, and cultivate an attitude of humility rather than self-satisfied superiority?

"America is on trial before the world. How shall we use the leisure which the growth of mechanical power has provided? How shall we use the power which accumulated wealth has placed in our grasp? Does not the answer turn on the degree of intelligence and self-control developed and used by the nation or the individual, as the case may be? Will America meet this test and, instead of flaunting her prosperity, seriously and with her accustomed efficiency discharge her responsibilities, dedicating her prosperity to service, to the task of making the life of the peoples of the world fuller and freer and more abundant? Is not this America's place on the world's team?"

His Spirit Lives On

The Nash Clothing Workers, it appears, not only continue to apply the Golden Rule among themselves under union shop conditions but they carry it over to those who are suffering. An appeal from the Little Hocking Valley miners for financial aid brought a generous response from the workers in the Nash plant and started a campaign for subscriptions which was extended to other union shops.

Signs put up in the shop called the attention of the workers to the fact that "the small sum of 50 cents will feed one baby three days," that "the babies are not to blame because they are hungry," that this was "another chance to show that Golden Rule Spirit," and that "the Golden Rule works here, let's use it." The Nash employees had already given generously to the Pennsylvania and Colorado miners and this appeal to "give 'til it hurts" probably applied literally to the poorer paid workers.

The spirit of the Golden Rule is sufficiently in evidence to induce Charles W. Wood in *Forbes* Magazine, June 1, 1928, to characterize the régime of industrial relations in the Nash plant as an indication that "Arthur Nash is not dead. He is risen." Those who characterized Arthur Nash's industrial policy as "snivelling hypocrisy" and "belching out a lot of pious platitudes about the Golden Rule" have come to accept it "as the basic principle of all their future plans." They have found that this principle not only works in connection with all the problems within the company but that it is applicable to other plants and may easily become the basis upon which the whole clothing industry can be stabilized. The principle finds concrete expression in the fact that "it is as easy, when you once train yourselves to it, to sew a seam right as it is to sew it crooked, and it gives you a lot more satisfaction," as well as in a program of cooperation which includes not only workers and employers but the people who wear the clothes they make.

Shortly before Mr. Nash's death he said to Mr. Wood, "Our plant has gone as far as an individual plant can go. The problem now is to bring the Golden Rule into the whole clothing industry. I have no competitors to fear. We go on, doing better and better year by year, while other establishments are coming upon hard times and the industry as a whole is demoralized. I do not want to crush my competitors. That is not the way of the

Golden Rule. I want to save them. I want them all to enjoy the peace and prosperity which we are enjoying: but the only way they can achieve this is to substitute the law of giving for the principle of taking, and friendly human relations for the old system of exploitation."

China Famine Relief

"Famine conditions in Shantung have been grossly underestimated," according to the Peking representative of the *Manchester Guardian* in a recent cablegram. Though the area involved is smaller than in 1921, conditions are worse than for many years. Ten million persons face starvation in Shantung. For three years there have been short crops. This year drought and locusts have prevented the normal sowing and civil war has aggravated the situation. Hundreds of thousands have already died; hundreds of thousands more are roaming the country, begging for food and eating grass, roots and bark of trees. Infanticide, the selling of women and children into slavery, and parricide are common.

Food is available in Manchuria and the eastern provinces. The Chinese themselves, Christian and non-Christian, are working with the relief organizations. The China Famine Relief National Committee (419 Fourth Avenue, New York City) is asking for \$10,000,000 from the United States. The non-cooperation of the Red Cross is deeply regretted by those interested in the campaign. But the need in China challenges American sympathy and generosity. Secretary Hoover has recently stated: "The reports of the Department of Commerce indicate a very real famine in China from which several million people are suffering greatly. . . . I wish to commend the effort of the China Famine Relief Fund in its attempt to bring this aid to a most unfortunate people and I trust it will meet with generous support."

It has been said that famine relief cannot be administered while the civil war in China is going on. But such relief work has been carried on in Shantung for some months. Engineers, government officials, missionaries, newspaper correspondents and investigators for China Famine Relief agree that relief work is practicable. The method of relief used by the China International Famine Relief Commission, in charge of the work in China, is payment in foodstuffs for work done on public improvements, such as river dykes, irrigation projects, etc. Such public works will make the recurrence of famine less likely.

In this connection an editorial in the *Chinese Recorder* for April is interesting. It states that studies of Chinese rural economic life show that more than half the population in the Kiangsu villages and more than eighty per cent in the Chihli villages are below the "poverty line," which is taken as \$125 to \$150 Mexican (roughly \$62 to \$75 in American dollars). Students estimate that fifty per cent of the Chinese were below this line in 1920. The causes for this condition are given as militarism, inefficient agricultural methods, the low acreage per capita of potential agricultural land, and, as some people think, foreign economic domination. "China has, in fact, a population 280 per cent greater than that of the United States but a potential crop acreage only one-fifth as large." Civil war is both an effect and a cause of

poverty in China, for the poverty-stricken people are forced into military pursuits. Both crime and poverty have been increasing in recent years.

A Proposed Rural Institute

Columbia University has announced a plan for an Institute of Rural Affairs, which is to be established if an endowment fund can be secured. The plan was drawn up by a conference called by President Nicholas Murray Butler, which first met in 1927, and finished its deliberations early in 1928. Dr. Kenyon L. Butterfield presided at the meetings of the conference, and among the members were former Governor Lowden, Professor John Block of Harvard, H. A. Wallace, editor of *Wallaces' Farmer*, E. C. Lindeman, Daniel Willard, president of the Baltimore and Ohio Railroad, and L. J. Taber, master of the National Garage.

President Butler conceives the Institute as an interpreter and an integrator of the vast body of knowledge about agriculture and rural life throughout the world, for the guidance of scholars and of governments. The conference report states that "the aim of the Institute would be to make original researches in the field of rural affairs, and to interpret and give publicity to the best available knowledge concerning the problems of agriculture and country life, the most promising methods of their solution, the relationships of the urban and rural groups and the international aspects of the farm question." The conference proposes that the Institute be within the educational system of Columbia University, but under the direction of a separate administrative board. It also suggests that a majority of the administrative board be representative of agricultural interests. The results of the work of the officers of the Institute are to be published both in popular form and in the usual form for works of scholarship.

The question of how Columbia University could function more effectively in rural affairs has been given much consideration since 1923, when President Butler made a number of observations in regard to the matter in his annual report. "The land, in the largest sense of the word, challenges modern scholarship and modern human interest in a score of ways. . . . Some solution for the problems of the land and its relationships to human life must be found. It is within the province, and certainly within the field of interest of Columbia University to attack this problem with all its resources."

No Money for Philanthropy?

In 1925, over \$237,000,000 more was spent for national defense than for the work of Protestant churches, according to a recent issue of *Financing Philanthropy*, published by Marts & Lundy, financial campaign directors. Contributions to Protestant churches in 1925 are given as \$469,871,678, and in the same year \$707,029,890 was spent on national defense. In 1927, \$2,031,000,000 was spent for tobacco sold at retail; in 1926, retail expenditures for candy totaled \$1,000,000,000, for soft drinks \$497,500,000, for gasoline used in pleasure vehicles \$1,541,961,000. In 1923, contributions to hospitals totaled \$259,497,465. Contributions to colleges in 1926 totaled \$118,114,084. The contrasts in these figures are instructive.

Religion and Catholicity

Address at the Seminar concerning the Relation of
Roman Catholics, Jews and Protestants
January 30, 1929

By
NICHOLAS MURRAY BUTLER

RELIGION AND CATHOLICITY

NICHOLAS MURRAY BUTLER

PRESIDENT OF COLUMBIA UNIVERSITY

Mr. Chairman, ladies and gentlemen: It would be difficult for me to overstate my feeling and my conviction as to the large importance of this gathering. Great oaks from little acorns grow. It may be that out of this group, as a beginning, heralded by such significant, eloquent and moving discourses as those to which we have just listened from Father Ross and Rabbi Landman, a movement may be begun that will regenerate a public opinion that sorely needs regeneration.

Any old-fashioned American like myself, imbued from childhood with belief, eager belief, in the fundamental principles of our government and social order, could only have passed through the months of last summer and autumn with shame and humiliation. Rarely have I, actively participating in affairs, been so depressed, so humiliated and so chagrined as by the multiplied evidences that our public opinion had drifted far from the foundations upon which the fathers had built it.

This is no fanciful undertaking to which you have set your hands. It is serious, it is difficult, it is bound to be of long continuance; because the task is to restore and to strengthen a fundamental faith—a fundamental faith that is religious, a fundamental faith that is political, a fundamental faith that is social, a fundamental faith that is individual. And upon that faith, restored and strengthened, must be built conduct—conduct personal, conduct group, conduct national.

My privilege is primarily to welcome this company for these grave and high purposes to this university. To no place on this continent could you have come more fitly. And I shall read you the words which are the ground of that statement.

Almost one hundred and seventy-five years ago the charter of this institution granted by King George II of England, passed the seals and brought what is now Columbia University into ex-

istence. That charter contained these words. After granting to the governors of the college and their successors the general powers of government and control of the institution, the charter then provides:

These governors may set down in writing such laws, ordinances and orders for the better government of the said College and students and ministers thereof as they shall think best for the general good of the same, so that they are not repugnant to the laws and statutes of that part of our Kingdom of Great Britain called England, or of our said Province of New York, and do not extend to exclude any person of any religious denomination whatever from equal liberty and advantage of education, or from any of the degrees, liberties, privileges, benefits or immunities of the said College on account of his particular tenets in matters of religion.

Those words were written in 1754. They represented the conviction, the high spirit and the ideals of the founders of Kings College of the Province of New York, which is now Columbia University. And it has been our endeavor, as it must lawfully be the endeavor of those who come after us, to live up to those words.

Some twenty-five years ago we built for this university a chapel for religious service. After it had been completed, Bishop Potter, a dear friend, a trustee of the university, said to me one day, "Mr. President, when are you going to consecrate the chapel?"

I said, "Bishop, I do not propose to consecrate the chapel. I propose to have it dedicated."

"But, why?" he asked.

"Because," I replied, "if I consecrate the chapel, you are Bishop; if I do not consecrate the chapel, I am Bishop"—to which Bishop Potter replied that I was entirely right, that he had not thought of it, and that the pulpit of the chapel of Columbia University should be free to any human being with a message of the spirit to give or to take.

The setting forth of ideals and principles by Father Ross and Rabbi Landman is well nigh perfect. Let me add briefly to what they have said some reflections which grow out of the problem that immediately confronts us.

Our real task, as I conceive it, is to examine, to strengthen, to purify and to restore the spiritual tradition in civilization, the spiritual inheritance of mankind and the spiritual habit of the

individual. That task has been multiplied in difficulty by modern economic and political conditions.

There was a time when state and church were co-extensive, even identical, and when this sort of problem only presented itself in the single but acute and difficult form outlined by Rabbi Landman. With the advent of the democratic system, however, and general participation in formulation of policies of government and the choice of officers of government, there began to be, as long ago as the sixteenth century, continuing from time to time, groupings within the state that were not primarily political but that were ecclesiastical, theological or religious. And those three terms, while having much in common, are far from being identical.

Those groupings proved so harmful that it was against them that just such a declaration was made as that which I have read from the original charter of Kings College. They were so harmful that Thomas Jefferson drew and caused to be enacted that famous statute of the Colony of Virginia in support and defence of religious liberty. They were so harmful that when the Constitution of the United States came to be drawn there was specific protection of the individual's right of religious judgment and of religious worship, without political discrimination or disadvantage.

And no American, without violation of the spirit and the letter of the Constitution, can fix any test, religious in character, for public confidence or public office; nor can he support any statute or undertaking which limits or harmfully restricts the freedom of the individual to worship that conception of God which is his in such way as he may choose.

Our government went farther than that. It is not known, save to a few curious-minded students of our public history, that early, indeed in the administration of Washington himself, it was made the supreme law of this land that our government was in no wise founded upon the Christian religion. That was done in a treaty negotiated by the administration of Washington, ratified by the Senate and made the supreme law of the land, with a Musselman people, in order to remove their prejudices

and fear of persecution. The exact language of that treaty is this: "As the Government of the United States of America is not in any sense founded on the Christian religion, as that is in itself no character of enmity against the laws, religion or tranquility of Musselman," etc., etc.

In other words, the barrier erected by the fathers between church and state was complete, or they thought it was, and effective, or they thought it was. And when that barrier is broken down, or attempted to be broken down, we are waging war not upon some other form of religious belief or worship but we are waging war upon the foundations of the American political and social order.

That, I conceive, is the first fact to fix in our minds. In other words, this whole problem with us in the United States arises and belongs in the sphere of liberty and has nothing to do with the sphere of government. It belongs in that sphere which we have reserved to ourselves in building up a government with limited powers, that sphere in which we move about as we please in our personal relationships, our social, economic, industrial choices and preferences, our religious beliefs and forms of worship.

This point needs emphasis because it simplifies our problem. If we had to reckon with any form of established religious church, order or faith, the problem would be quite different. We have not. We have simply ourselves to reckon with. And government has no concern in it whatever, direct or indirect.

What, then, is our concern? In this sphere of liberty, reserved, in which we move with freedom, our concern, as I conceive it, is primarily, as I said a moment ago, with the spiritual element in civilization, the spiritual inheritance of mankind, the spiritual life of the individual.

That spiritual inheritance goes back to the very beginnings of the race. Before Judaism was, there was religion. Long before Christianity was, there was religion. And it is with that common denominator of it all that we are primarily concerned. Those great fundamental relationships, insights, aspirations, modes of expression, which are faith and worship—they are the common

denominator of the spiritually-minded and of the religiously-minded among men. Our differences are the numerator of the fraction.

Sometimes these numerators are small and our differences correspondingly great. It is a small numerator between Christianity and Judaism. It is, or has been, a small numerator between Catholicism and Protestantism. It is a fairly large numerator between different denominations of Protestant Christianity. But these differences, whether they reach down deep to fundamentals or whether they lie on the surface and have to do chiefly with minor matters of forms of worship and discipline, of ecclesiastical order or of some particular, single fragment of religious conviction—these are the numerators.

The task before this group and those who come after it, I conceive to be to seek out the denominator, to make it as large as it may be, to see to it that it grows, increases year by year, generation by generation, that it is understood, and, when the numerators have been reduced to their lowest terms, to respect the right of every spiritually-minded human being to have his own numerator over that common denominator.

Difficult? Very, very! Ignorance—massive, colossal ignorance—is the first enemy in the path. Prejudice—bitter, long-standing prejudice, which has seized hold of the blood, that tempers the form of expression—is the other.

If we can fight ignorance and conquer prejudice, we can get to a point where the common denominator will grow larger and larger and where the numerators, even though they grow smaller and smaller, will be increasingly regarded and respected.

There is one admirable introduction to the successful prosecution of this task, and that is constant and familiar contact and intercourse with those who, sharing our common denominator, have a numerator different from our own.

One of the misfortunes of our American social order is the tendency, particularly in the smaller, more isolated and rural communities, for the populations to build their entire life about their ecclesiastical relationships. There are many communities in this land—small, isolated and unimportant, if you please—

where one's social acquaintance and contacts and intercourse hardly extend beyond a little group who worship each week at one and the same church or synagogue. That is unfortunate in high degree and is a purely artificial and self-made restriction which large-minded, broad-minded, truly catholic men and women ought to be able to remove.

It has been my fortune (and I dwell upon it because it has brought great happiness and satisfaction) to know intimately in this and other lands great spiritual personalities whose numerator was different from mine. I have nothing that I would give in exchange for having met and talked with John Henry, Cardinal Newman, to have been in his presence, to have had the benediction of his personality, and then to have read his epoch-making books and his marvelously spiritual poetry. These were experiences never to be forgotten and they meant a liberal education in the point of view of a great exponent of another numerator.

We had in this country (honored, I am glad to say, by this university with its highest degree) a great spiritual teacher and leader in John Laneaster Spaulding, Catholic Bishop of Peoria, in the State of Illinois, a lineal descendant of the royal house of Laneaster, trained at Rome and at Louvain, orator, essayist, critic, poet, great preacher, who carried wherever he went a catholicity that was genuine and pure and that had in it a place for the differing numerator of every other sincere-minded man.

When you come to know great personalities who are devout and scholarly Jews, who are devout and scholarly Catholics, then Protestantism becomes a very different thing from the narrow, contentious, much-divided sectarianism which often goes by that name.

Years ago I was in the city of Damascus, long before there were railroads or ease of access. And I was in conversation with the governor, the Turkish governor, of that province. I asked him some questions about the Christian missionaries, whom I had found to be devoted men, making great sacrifice in that part of the world. This handsome Turk looked at me with a smile. He said he believed they were useful but that, in par-

ticular, he applauded the service of the medical missionary. And he named the famous Dr. Post, who for a long generation at Beirut had practically raised the standard of living and the public health of tens of thousands of persons by his care, particularly, of women and of children and of those who suffer, as they do in that part of the world, so terribly from infectious disease of the eye.

I pressed my question. I said: "Excellency, do these Christian missionaries convert Mohammedans to Christianity?"

"Oh, no," he said, "they never do that."

I said, "What do they do?"

"Oh," he said, "they convert one kind of Christian to be another kind of Christian."

"But," I said, "why do they not convert Mohammedans?"

He said, "I will tell you. We have in Beirut five different Christian mission stations. Each one says that it is the only true form of Christianity. And we say to them that if they will go back to America and agree among themselves as to which is right and then will come and tell us, we shall be very glad to listen."

That is an absolutely accurate version of a conversation with a Turkish gentleman thirty-five years ago, and it reflects perfectly the attitude of men of his type and class.

What that means, ladies and gentlemen, is that we should think less of our numerators, more of our common denominator. And, I repeat, if we can find ways and means, while respecting, understanding, these different numerators, to enlarge and to multiply the common denominator and bring back into the life of this nation and through it more largely into the life of the world a true sense of spiritual values, a deeper spiritual insight and a truer religious instinct and experience, we shall have done about as great a deed as is now remaining to be done.

When I went back to Germany after the war, I was anxious to find out what had happened in the intellectual and social and spiritual life of the people that was significant, what had taken place that was not recorded in the daily press or in the doings of government. And I learned, to my surprise and to my grati-

fication, that the most marked happening in Germany since the war had been a wide-spread revival of interest in religion, a turning to religion with a desire more largely to understand, to appreciate and to enter in. One of the wisest and most learned of my informants told me that not since Schleiermacher (and that is all of one hundred years age) had there been so wide an interest in religion in Germany.

One curious thing is happening among American undergraduate students at the present time which could not have been predicted. They have been hearing and reading for the greater part of a generation that religions are forms of superstition, that they are completely undermined and overthrown by modern psychology, modern philosophy, modern physical science, and that they are to be placed more or less in the museums of curiosities.

But this question arises in their mind. These young men and young women, studying the history of the Western world, studying the story of its politics, its literature, its art, its music, its institutional life, finding themselves confronted at every turn by religion, its dominant influence, its enormous effect, are now asking this rather searching question: "How does it happen that something which has played so great a part and been so influential for two thousand years is no longer of any importance? What has happened?"

For one, I am perfectly content to leave them with that question and know of no better way to begin the study of modern religion than that: "What has happened to destroy all at once, in a short generation, a series of aspirations and influences and beliefs and habits and knowledges which for two thousand years have been dominant in the Western world? What has happened?"

Perhaps, as this group continues its important conferences and discussions--perhaps, you will come upon that question, you will formulate some mode of approach to its answer and you will assist those who are offering guidance to the American youth of today and tomorrow to re-enter into the temple of faith and re-understand the significance of belief and of worship.

I leave these questions, my friends, with you, in all seriousness. They are deep, profound, far-reaching. Nothing more hopeful has happened, within my purview, than that this representative, influential and powerful group has come together to undertake their examination, discussion and possible answer.

The Christian

A Liberal Journal of Religion

Thursday, February 20, 1930

Is the Community Church (Linwood Christian), Kansas City, a Disciples Church?

[A four-page symposium of opinion by nationally-known leaders of the Disciples of Christ concerning the organization of the Kansas City Missionary Society and its attitude towards the Community Church (Linwood Christian).]

ONE DOLLAR A YEAR

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The Scroll of the Campbell Institute

EDWARD SCRIBNER AMES, *Editor*

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Any man among the Disciples of Christ who is a college graduate, whether conservative or liberal, is invited to membership in the Campbell Institute. All that is necessary to become a member is to send the annual dues of \$2 to Perry J. Rice, secretary-treasurer, 1156 East 57th St., Chicago. The Institute exists solely for fellowship and spiritual quickening.

CURRENT VIEWS OF JESUS*

THERE IS a widespread inquiry regarding the significance of Jesus for contemporary religious movements. The Jerusalem missionary conference and similar gatherings are expressions of this interest. It is also a central factor in current denominational controversies regarding the theory and the methods of missionary enterprises. In the so-called goodwill movements the inquiry has centered around ways and means by which Christians and Jews can constructively cooperate in practical enterprises. In what way would the acceptance of some of the more recent interpretations of Jesus and the Christian movement affect cooperation between Christian and non-Christian groups? In what way would it affect the message and method of the modern Protestant minister? What adjustments would a religious body such as the Disciples of Christ be compelled to make?

The foregoing queries are particularly pertinent for the Disciples of Christ since from the beginning the members of this "communion" have attempted to make the supremacy of Jesus central in all their programs. They have taken great pride in being a "New Testament people." They have sought to restore the ordinances and practices of the New Testament churches. Their slogan has been "No creed but Christ, the creed that needs no revision." They have not been particularly concerned about the Old Testament. Some of the ultra-conservatives admit that the Old Testament is of comparatively little significance since it was "fulfilled in the New Testament." Disciples ministers have warred against "divisive creeds" and "man-made laws and canons." They have contended that if the denominations would do away with "sectarian names" and become "Christians only" they would find in the "teach-

ings of Jesus" a platform for Christian unity and a valid Christian faith. Although there have been many minority protests against this method of interpreting Jesus, the foregoing description is probably representative of 75 per cent of the membership of this "communion." *Jesus is the final norm of authority.*

Members of the Campbell Institute, even though representing many points of view, were interested in facing the modern queries regarding the person of Jesus in the spirit of the conference method rather than that of controversy. Accordingly, they secured Professor Shirley Jackson Case, eminent New Testament scholar, to present, in the light of recent gospel criticism and investigations, the more important of current views of Jesus. Professor Case did not attempt to defend any particular theory but presented in frank and unbiased manner a number of points of view. His address was made the basis for a round table conference which followed.

The following sketch includes the high points in Professor Case's address:

The Beginning of Gospel Criticism

The supernaturalism of Jesus was not questioned until the beginning of the nineteenth century. Up to that time most scholars had accepted Jesus as one supernaturally conceived and the center of all cosmos. Jesus lived a supernatural life during his earthly ministry. He performed a variety of miracles. He was supernatural in death. He arose from the grave on the third day and later sat down at the right hand of God. Jesus was, for all practical purposes, the functioning God of the Christian movement. The God of the Hebrews had gradually faded out of consciousness. Without compunction or questioning, the foregoing concepts of Jesus were woven into sermon, song, poem, text-book, and into the very fabric of the Christian movement.

In the early nineteenth century the rationalists felt the necessity for explaining away some of the crasser forms of supernaturalism in order to make Jesus more attractive. The first attempt was to reinterpret some of the miracles. These skeptics had no intention of doing harm to the person of Jesus or of questioning his fundamental supremacy. They wanted to make faith in his supremacy more reasonable and beautiful. These attempts at reinterpretation came before the rise of scientific gospel criticism.

The year 1838 marked the beginnings of gospel criticism. The modern method did not get well under way until 1863. It came on rapidly during the seventies, however, and has reached its climax in present-day scholarship. The result of this thorough-going criticism and investigation has led to a more critical use of "the sources" and particularly of the New Testament. Most scholars

(Continued on page 221)

*Fifth of a series of articles summarizing the principal addresses, papers, and discussions at the midwinter meeting of the Campbell Institute in the Disciples House of the University of Chicago, December 30 and 31.—THE EDITOR.

THE SCROLL—(Continued from page 210)

are agreed that "the sources" do not permit the interpretation of Jesus as a God dictating minute instructions for all generations. *He must be understood in terms of his times and generation.*

Three Views of Jesus

First, there is the Jesus whom men worship. This is the traditional and conservative view of Jesus. He is the one to whom men pray; the one who created the world and was with God when he said, "Let us make man in our own image." He was supernatural in birth—born of the Virgin Mary—he was supernatural in his performance of miracles, and in his death and resurrection. This is the Jesus of the Roman Catholic church and of at least 75 per cent of Protestantism.

Second, there is the Jesus whom men obey. He is a unique individual who speaks authoritatively. Although not surrounded with so many forms of supernaturalism as the Jesus men worship, he is nevertheless the center of authority. He is not God, but is a unique individual through whom God is made manifest and real to men. He is a kind of new Moses. This is the Jesus of Harnack and others of his school. Miracles in their cruder forms have disappeared. The central factor is the ethical and moral idealism implicit in the teachings of Jesus.

This is the Jesus who dominated the Jerusalem conference. It is the Jesus back of the teachings and programs of Peabody, Rauschenbusch, and other prophets of the "social gospel." This is the Jesus championed by Shailer Mathews in his earlier books. (Mathews, however, has repudiated his earlier theories in his recent book, "Jesus on Social Institutions.") According to this theory the proper conduct for the church is to be found in the teachings and practices of Jesus and can be authenticated by the gospels. It is a basic assumption of those who talk about "The Jesus Way of Life." It is the theory back of most of the so-called "liberal" ministers of the Protestant churches. It is a modified form of authoritarianism.

Third, there is the Jesus whom men admire. They admire him without feeling the necessity to obey him. Authority is not the norm for those who accept this theory. Jesus is admirable not because he has supernatural qualifications but because of the high order of his attainments. He faced the problems and issues of his day without flinching. He was driven forward on the crest of great and powerful convictions. His convictions were so deep-seated that when once he had assured himself that he was right he was willing to follow that way even though a cross and death awaited him at the end of the road. His purity of character and his loftiness of ideals were reflected in the manner in which he met the difficult situations of his day. This admirable Jesus gives

courage to the modern man to meet his own problems and perplexities with the same courage and high ideals with which Jesus met his problems.

This Jesus comes over into the twentieth century not as a God uttering commandments but as a *glorious memory*. He inspires men to do for their age and times what he did for his age and times in Palestine. He does not speak a final word on the great social problems of our day. He held many notions that men of the twentieth century would not find tenable. This Jesus did not expect a social revolution or evolution to come to pass. He was not a good social idealist in the sense of bringing about a new kingdom here on this planet. He was primarily interested in the cultivation of a life that would make men like God and would prepare them to be fit to enter the kingdom of God. He apparently expected a catastrophic and immediate end of the world—the world he had known during his ministry.

Obviously believers in this Jesus cannot turn to him as the basis for authority and the maker of creeds and laws and ordinances for the twentieth century. They appreciate Jesus and seek to know him in terms of his own day and age. This in no way minimizes his contribution to civilization.

The Round Table Discussion

The foregoing resume of Professor Case's address has necessarily been presented in caption form. In like manner, the following abridged report of the discussions must not be considered as a complete statement of the problem. A great deal of discussion centered around Professor Case's third picture of Jesus.

What is the value of Jesus?

1. There is nothing in the modern Christian movement, if interpreted from the third point of view, that depends on the authority of Jesus. Christianity is a convenient name we use to tag our religious attainments. The standards and values we think we have gotten directly from Jesus have been made by ourselves. Some of these we have made comparatively recently. This is not evidence against the validity of Christianity but a point in its favor. It is indicative of a growing religious movement. Christianity is a living, dynamic growing movement and not a mere hang-over from the first century.

Then, too, the picture of the admirable Jesus is made on the basis of what we think is admirable today. We did not get our criterion from the sources. We read our own conceptions and theories of life into the words of Jesus. This is what even the most conservative missionaries often unconsciously do even though they do ascribe their values to some unique deposit carried over from the first century. This is a healthy sign. It indicates a growing religion. Religion has no meaning apart from specific groups and situations. It

depends upon a living people who are engaged in putting forth their best efforts in order to aid men in effective living.

Such a view of Christianity makes the gospels take on new vitality and meaning. It not only keeps before the Christian the memory and example of the admirable Jesus but enables him to use the admirable qualities in the lives of the great men of his day.

Several objections were raised to this point of view. Some felt that such an interpretation left out the role of poetry, art, and symbolism and overemphasized the intellectual factors. How could we get hold of the imagination of the average individual without Jesus as the focal point of his attention? How could we get him to be loyal to a "Christian movement" that ignores the authority of Jesus? Irrespective of our interpretation of Jesus, is he not an invaluable symbol?

2. Certain members of the group contended that people who have been reared to believe in and to worship Jesus as God should not be encouraged to abandon this conception of him. People live by art, music, and symbolic expression quite as much as by reason. If the traditional views of Jesus actually work, people should continue to use them. They should be warned, however, against exhausting their emotions and energies on symbols or accepting symbols as ends in themselves.

3. If a minister were to abandon the authoritarian concept of Jesus, could he be intellectually honest and preach "the social gospel?" Yes, several admitted. How? Instead of saying that Jesus said thus and so it would be appropriate and honest to say that if Jesus were here today he would likely say thus and so. If the authoritarian concept is abandoned we do not care who said a thing as long as it is good and true and helpful. In Christianity, however, all men know Jesus. Large use should be made of his memory and admirable life. The Christian churches have organized a unique set of values around the memory and person of Jesus. Jesus should be of tremendous value in the enrichment and enhancement of the Christian movement.

It was suggested that the parables of Jesus are of particular value since they represent Jesus' method of dealing directly and significantly with the real problems and issues of his times. Such parables as the wise and foolish virgins show unusual insight both in theory and method.

4. It was pointed out that all the great historic religions of the world are facing crucial problems of rethinking and reorganization. They are faced with grave and disconcerting questions. Their most sacred traditions are being questioned by leaders of this scientific age. Even the founders of these religions have not been spared from searching questions. The same type of questions

that are being asked about the person of Jesus are being asked about the prophets in the other great religions. The tendency is to break abruptly with these traditions or to become defenders of the status quo.

Abrupt breaks with these historic experiments and experiences is not good pedagogy. There is a necessity for a continuity with the past. This can be obtained through an intelligent reinterpretation of ancient symbols in terms of contemporary needs and issues. Intelligent ceremonial dramatization will help.

5. To defend religion in the abstract is an indication of a lack of vitality. When people begin to discuss religion as something to be defended it may be a sign that the vitality has gone from the experience for which the term religion stands. The word religion does not appear in the New Testament. There cannot be a religion apart from religious people. The word religion is merely a symbol. It is something like the term "triangle." The term triangle cannot be defined apart from a specific situation. What religion?

Yours? Mine? Calvin's? It depends on the specific situation what the reply is to be. Probably one of the reasons why the Christian churches are so busy discussing religion is because they have not made adequate adaptations to current situations and needs. Since public schools, playgrounds, Boy Scouts, and other agencies have robbed them of some of their older functions their leaders think they must have a specialty. That specialty is "religion." **JESSE ALLEN JACOBS.**

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FOR A CIVIL MARRIAGE, TOO

the Appalachians, points out the *Washington Evening Star*, which is nearer to the scene. And this paper informs us patiently:

"Considerable research has been carried out in the past on the human problems of the region.

"But, like the educational efforts, it has been patchy.

"There are many model schools in the hollows, from Virginia to Alabama, established by philanthropists, research foundations, and churches. They have done excellent work—in their own immediate neighborhoods. There have been numerous research projects in economics, sociology, psychology, and history, and the findings have been of inestimable value.

"But, up to the present, little has been done toward the expensive and titanic study of the region as a whole from all the possible avenues of approach, whereby not only a true picture of the entire situation could be obtained, but the interrelation of the historical, economic, biological, psychological, and sociological factors determined. It is encouraging to note that, spurred on by the interest of Mr. Hoover, several foundations are contemplating just such a project.

"The condition of these hollow folk—so near to twentieth-century civilization and yet so far away—constitutes a gross defect in the American scheme of things.

"It is not well, in senseless vainglory, to paint the defective patch with a thin coat of gilt, or refuse to look at it altogether.

"Such a procedure is like tying up with string a vital part of an automobile's mechanism.

"The motor of American civilization has a long trip ahead and has need of all its parts in good condition.

"Mr. Hoover's school will accomplish a great deal of good locally, but its real function will be that of a symbol of the problem.

"It serves to focus public attention on a direful situation.

"With the great name of the President attached to it, that little building under the sunrise-colored crags of the mountains stands as a warning sentinel.

"It will not allow the American people easily to forget."

The President's interest makes a pretty story, comments the *Cleveland Plain Dealer*. "But it is also a damning indictment of American indifference. What of the thousands of other mountain boys and girls who don't meet presidents and whose communities have never had schools? There are 'backwoods' sections in many States not yet penetrated by the light of education."

THE GOSPELS IN HOPI—To the more than 800 tongues into which the Bible or its parts have been translated, two more were added in 1929.

Pause over this a minute.

It may jar the atheist as it will please the believer who remembers the injunction, "Feed my sheep." It is from the *Nashville Christian Advocate* (Methodist, South):

"For the first time the four Gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska from a translation made by Moravian missionaries aided by a group of natives.

"The four Gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon.

"This is the first time that any part of the Bible has been made available for this tribe, and is the thirteenth Indian language spoken in the United States in which the American Bible Society has published Scriptures.

"The Book of Psalms, translated by Mr. George Allen and his daughter of San Pedro, Bolivia, has been published in Bolivian Quechua, a language spoken by a large Indian population in the Andes Mountains.

"The Book of Proverbs, published early in 1929, was the first portion of the Bible to appear in the new Turkish alphabet, in obedience to the edict of the Government forbidding the further use of the Arabic alphabet.

"Thus this great agency for disseminating the Scriptures pursues and enlarges its works."

A WEDDING IN A LION'S CAGE does not suggest holy matrimony.

In fact, says a rector who stands aghast at the levity, it is a piece of exhibitionism, a vulgar exploitation, having no relation at all to the tremendous obligations assumed.

A wedding in a church which has been turned into a "flower show," which has been selected because the aisle is wide enough for the gay procession, or because it is the sanctuary of the fashionable, is little better. The far-flung decorations make it difficult to realize that it is "the House of God," or that a religious service is taking place there. The ceremony is reduced to a pagan rite. One might almost say that the couple have been married under false pretenses, writes Dr. Caleb R. Stetson

in *The American Church Monthly* (Episcopal). "They did not know quite what they were getting into." Few there are, indeed, he says, who realize that marriage is not merely a personal matter, but entails responsibilities to society at large and to the children who may be born, as well as to each other.

"When marriage becomes a transient experience or an experiment," says Dr. Stetson, "there can be no such thing as a family or home, and ordered social life, even civilization as we know it, is undermined."

Dr. Stetson, who is rector of wealthy Trinity Church, New York, thinks that the churches are in some degree responsible

for the present chaotic condition into which marriage has fallen, and for the prevailing lack of reverence and respect for Christian marriage, for the vows lightly taken and as lightly broken, and he suggests that there be two ceremonies—a civil marriage for all, which would satisfy those who merely desire legalization, and a religious ceremony in addition for those who wish to have their union sanctioned and blessed by the Church. This would relieve the churches of being party to the marriage of those who have no notion of its solemnity and no intention to maintain its obligations if it interferes with their fleshly desires, and at the same time maintain the religious function for those who regard marriage as a sacrament.

A foot-note informs us that Dr. Stetson's article is a report submitted to the Commission on Marriage and Divorce by one of its subcommittees. It is not, we are told, a conclusion accepted by the members of the Commission, but a suggestion which the Commission regards as worthy of serious consideration, and on which it desires the opinions of ministers and of laymen and laywomen of all the churches.

"If the Church marries indiscriminately all who come to her, how can she be expected to be responsible for people who have no connection with any church?" asks Dr. Stetson. "This condition is not fair to the Church nor to the non-church people she has united in matrimony." He notes that when a separation or a divorce is asked for, the Church has nothing to say in the matter. "The Church accepts the State's direction with regard to marriage, but can not accept the State's ruling with regard to divorce and remarriage." He advocates, then, a clear distinction between the functions of State and Church in the marriage contract, and goes on:

"Why not acknowledge what we know to be facts?

"Why lower the dignity of the marriage service by admitting to it those who we know very well have had no proper training in religion or Christian morals, and who are entering the marriage state 'unadvisedly, lightly,' and not 'in the fear of God'?"

"I should like to see the ministers of all denominations

NOT AS WE

By IAN GORDON

A PIPE on which Almighty God may sound?

His instrument? Nay, 'tis a bruised reed,
Trampled of men; to say that He has need
Of such an one, broken, upon the ground,
This surely is presumption. We have found
New stems, well formed, most apt to render meed
Of service, and to sing His praise indeed:
These will He use, and let His name resound.

Not so, my son. God judgeth not as we;
The bruised reed will He not break, but heal
With utter gentleness, that it may be
Beautiful in His service. Heavenly Might
Sets on weak foolish man His royal seal:
So great a value have we in His sight!

—The New Outlook, Toronto.

relieved of the burden and responsibility of acting as civil officers and agents of the State in marrying people. I should like to have the clergyman set free from State direction—free to minister to his own people as God's agent in blessing the marriage of those who, as members of the Church, have been taught the blessings and responsibilities of marriage and desire God's help and grace given by Him for this state of life.

"It would be quite possible, and I think advisable, to separate the civil contract of marriage from the ordinance of holy matrimony, which is clearly intended to be sacramental in character—a service or act through which divine grace is imparted to those who in faith and honesty of purpose come to receive that grace.

"The civil contract must, of course, be authorized by the State, and there must in every case be a 'civil marriage.' I should advocate that all persons go to the civil officer for this civil marriage.

"Those who have been instructed in the Christian religion and are members of a church would not be satisfied with this legalization of their union. They would wish to have their union sanctioned and blessed by the Church, and they would want the grace of Almighty God to lift legal marriage into the spiritual union of holy matrimony.

"I am advocating two distinct ceremonies: the civil wedding, before a civil officer, and the religious service in church, performed by a minister of religion; the civil marriage necessary in all cases, the religious ceremony for those who wish it and are prepared for its blessing."

The great problem for the Christian Church, says Dr. Stetson, is to care for her own people:

"As it is now, we marry any one, more or less indiscriminately, lose sight of them at once, and then 'deary divorce.'

"The Church can not be responsible for the unchurched multitudes who are now married by her ministers, and she certainly has no possible control over them, however much easy and frequent divorce may be frowned on. If we should marry only our own people, then we might readily consider very seriously the vexed problems of the unsuccessful marriage, divorce, annulment, and remarriage. Now we are utterly helpless, and can only talk about stricter divorce laws and federal enactments.

"We are not going to stop divorce by stricter laws or more laws. We can do something to stop it by education before marriage, and by sane and wise regulations concerning the marriage of Christian people.

"We must begin somewhere.

"The obvious place to begin is at home, with our own young people.

"We must begin to deal with them and educate them, and then we shall be in a better position to attack the vastly difficult problem of the unchurched multitude."

Dr. Stetson's restrictions might keep away triflers seeking social prestige, observes the *Springfield Republican*, but, it argues:

"Such people are not going to think more kindly of the Church, and the Church is not going to extend its contacts with society if it denies its services to those who seek them. Dr. Stetson may be troubled by the number of socially exalted marriages solemnized in church which end in divorce. But divorce is so well established in America that it is a question whether any of the Protestant Churches would gain in social service by resolutely refusing to marry divorced persons. The churches will probably strengthen their position by thinking of themselves as agencies through which the nation can express itself on its religious side."

THE "MASSACRE" OF THE INNOCENTS—Bear-baiting and cock-fighting were practised with impunity in England a few centuries ago.

Now they are forbidden by law, a law supported by public opinion.

But their place has been taken by another form of cruelty—cub-hunting, the practise by which young fox-hounds are trained for chasing fox cubs and tearing them to pieces. This "massacre of the innocents," the *New York Christian Advocate* (Methodist) informs us, takes place in the early fall, a few months prior to the regular hunting season, and we read:

"It is sheer murder. The frightened whelps haven't a chance, for their ears are stopt against them. A veteran is quoted as saying that the two objects of cub-hunting are to 'train' the hounds and 'thoroughly frighten' the cubs.

"When there are only one or two cubs left in a covert," he adds, 'the huntsman should concentrate the pack on one cub and stiek to him till they kill him. A great fuss should then be made at baying the fox and encouraging the young hounds, as I firmly believe the more savage a pack is at breaking up their fox the more determinedly will they run to kill him.'

"Men and women, even boys and girls, take pleasure in this bloody business, and 'The League for the Prohibition of Cruel Sports' is making an uphill fight to arouse public opinion against the brutalizing pastime, which has nothing to plead in its own justification except that it is one of the British traditions."

MODERN PEACE-MAKERS

THE LITTLE WOMAN nervously twisted a wedding-ring about her finger.

The plain little band had meant so much to her when she first put it on. But now the bond of which it was the symbol was broken, she told the three judges before her.

They had quarreled over her bobbed hair and the kind of clothes she wore, she said. And her husband had picked up his belongings and left her.

"What do you want us to do, Mrs. X?" asked a "judge."

"I want him to come back," she replied. "And if he won't do that, I want him to pay for my doctor, so I can get well and get a job. I've been just sort of hanging on and trying to keep our house together so his chair and things would be there when he came back."

The "judges" deliberated on her case after she had been sent from the room, and decided to attempt to bring her husband to the good-will court and effect a reconciliation.

And that little story, told by Adelaide Kerr, an Associated Press staff writer, shows how the good-will court, established by the Community Church in New York, of which the Rev. John Haynes Holmes is the pastor, is functioning. The court has no legal standing. It will aim to adjust disputes between individuals so that recourse to the civil courts will not be necessary. There will be no fees, and all the "judges" give their service free of charge. They sit once a week. A different group of "judges," selected because of their special fitness, sits each week and, we read in the published statement of Joseph Ernest McAfee, director of the community service of the church:

"The court is thus able to deal expertly with four types of cases, which may be roughly classified as employment disagreements, strained social relations, general financial and business differences, and mental conflicts.

"Psychologists and health experts generally recognize that many physical and social diseases spring from embittered personal relations. These become centers from which infection spreads through the whole spiritual nature. Any one who cherishes a grudge or a sense of injustice in his relations with others is breeding evils in his own life and in the life of the community at large.

"He owes it to himself, and it is one of his obligations as a citizen, to have these difficulties cleared up as soon and as effectively as possible."

Here, says the *Boston Daily Globe*, is a possibility that more broken relationships may be healed outside the usual course of the law than within it. For—

"The law is of necessity professional and formal. Once papers are served a bridge seems to have been burned. The parties concerned become worse than strangers, and they are not likely to be permitted to forget this, as they are coached by counsel to present the strongest case possible.

"It may be that amateurs, animated solely by good-will and believing in its power, may show themselves able to be of great assistance in picking up the pieces caused by quarrels and misunderstandings.

"As a matter of fact, courts of law do not accomplish much along this line unless they have been modified with a view to dealing with human nature as it really is. Courts may assess damages after hearing a case. They may pass sentence upon the defendant if found guilty. They may decree that alimony be paid, but good-will is not a commodity with which they deal, except when, in certain rare instances, a judge persuades the contending parties to drop the case and try a new start by themselves."

A Misunderstood Church

A TRIBUTE TO
THE CHURCH OF MY FATHERS

by

REV. DAVID G. WYLIE, D.D., PH.D., LL.D.

*President of the
Lord's Day Alliance of the United States*
156 FIFTH AVENUE, NEW YORK, N. Y.





REV. DAVID G. WYLIE, D.D.

FOREWORD

This booklet is the substance of an address delivered by Rev. David G. Wylie, D.D., before the Presbyterian Ministers' Association of New York and Vicinity on May 5th, 1930.

The ministers present spoke in high praise of the address, thanked the speaker by a rising vote, and requested its publication in order that the address might have a wide circulation. In closing his address, Dr. Wylie said, "This is my Tribute to the Church of my Fathers."

The reading of the address will put iron into the blood of Christian people by reminding them of the price paid for their spiritual heritage.

New York, May 15, 1930.

A Misunderstood Church

by

REV. DAVID G. WYLIE, D.D., PH.D., LL.D.



THE Misunderstood Church, to which I refer, is the Covenanter, or Reformed Presbyterian Church, the lineal descendant of the Church of Scotland, in the days of its pristine glory. I was brought up in this historical communion, and, since my youth, have been well acquainted with its history, theology and "distinctive principles." I have, however, during the past three months, given patient study to the period of history from the reign of James VI. of Scotland and I. of England to the Revolution Settlement under William, in 1688. Mark well these dates, for they cover a time of great movements and great men.

In my boyhood days certain words, names, places and phrases were burned into my mind; words, like "malignants", "disruption", "indulgence", "oaths", "covenants", "popery", "prelacy" and "erastianism"; places, like "Ayrness", "Pentland", "Marston Moor", "Drumclog", "Bothwell Bridge", "Greyfriars Churchyard", and "Westminster Hall"; names of persons like "Calvin", "Knox", "Melville", "Richard Cameron", "Donald Cargill", and "James Renwick"; phrases like "the Covenants", "act of Supremacy", "the Headship of Christ", "Christ's Crown and Covenant".

This paper seeks to present the historical facts, to add or subtract nothing from the record, and to be a faithful interpreter of what the Covenanter, or Reformed Presbyterian

Church, has believed, taught, and practised for the past two hundred and fifty years.

In this connection, I call attention to a remarkable fact, namely; that the doctrines in regard to the Scriptures, the Presbyterian polity, the purity of worship, the duty of Covenanting, the Headship of Christ over the Church and nations, enunciated by the Covenanter Church in the time of Charles II. have been adhered to and faithfully proclaimed by the Reformed Presbyterian Church since that time, so that what the Covenanter Church was, two and a half centuries ago, it has been throughout the whole course of its history and is today.

I.

IN ORDER TO UNDERSTAND THE ORIGIN OF THE COVENANTER, OR REFORMED PRESBYTERIAN CHURCH, WE MUST TAKE A DIP INTO SCOTCH HISTORY.

The Scotch reformation was a part of the movement for reform that swept over Germany, England, Switzerland, the Netherlands, Scandinavia, and France. John Knox, its fiery leader, followed in the footsteps of Calvin. He faced Mary, Queen of Scots, and reformed many abuses. There was much "rough work", the breaking of images and the destruction of churches and abbeys, but Knox was thinking, not so much of smashing images in churches, as of destroying popery, prelacy, erastianism and idolatry.

These things were not done in a corner, but on a large, open, world stage, in the presence of nobles, princes and kings, Grayfriars Churchyard and Westminster Hall have been household words for a quarter of a millennium.

II.

THE REFORMATION IN SCOTLAND WAS FOLLOWED BY A SECOND REFORMATION.

The first reformation freed the Church from the domination of the papacy and the purpose of the second reformation was to liberate the church from the dominion of prelacy. Was the Church to be governed by a representative General Assembly or by bishops? Was Christ, or the civil ruler, to be king and head of the Church? The discussion of these two questions brings us to one of the most tragic eras in the ecclesiastical and civil history of Scotland. The conflict was carried on under the imperious, domineering, selfish and immoral kings of the Stuart family, James VI., Charles I., and Charles II. A few words in regard to each of them.

In the time of James V. and VI. the corruptions in the Church in Scotland were greater than in almost any other country in Europe and the principles of the reformation were pushed further than elsewhere. There was a titanic struggle in which the Roman Catholic system was overthrown.

Under James VI. there was a contest between episcopacy and Presbyterianism, the former being supported by the sovereign and the latter by the common people and by many of the nobles. James struggled hard for absolute supremacy in both Church and State, and was, to a large extent, successful in carrying out his designs. He regarded Presbyterianism as too democratic.

Charles I. believed in "passive obedience," ruled long without a Parliament, established the "Star Chamber" and the "High Commission", was guilty of many plots and counterplots, and,

finally, was tried at Westminster as "a tyrant, traitor, murderer and beheaded."

Charles II. was a wild youth whose two years in Paris were a poor preparation for the kingship. At first he was welcomed by all classes, but turned out to be guilty of intrigues and persecutions, and a faithless, selfish, imperious, and abjectly sensual king. In his harem, of a dozen or score of mistresses, was the celebrated Nell Gwynn.

No sooner, however, was Charles II. seated on the throne than he began to oppose the reformation that he had sworn to support. Having established episcopacy he resolved to suppress Presbytery and to make himself supreme in ecclesiastical and civil affairs. Thousands of faithful ministers were banished from their congregations in England and Scotland and from twenty to thirty thousand Presbyterians suffered martyrdom. Some ministers went into the State Church, renouncing the Covenants, while those who remained faithful were driven to the moors and mountains and butchered without mercy. The reign of Charles II. was probably the worst in English history.

III.

THE COVENANTS, FROM WHICH THE COVENANTER, OR REFORMED PRESBYTERIAN CHURCH TAKES ITS NAME.

The National Covenant is sometimes called the "Scot's Confession" to distinguish it from the more elaborate Confession of Faith placed on the statute books by Parliament. The purpose of this covenant was to counteract the attempts made by the Roman Catholic Church to gain its lost hold on Scotland. It contained a confession of adherence to the "true Christian faith and religion", a renunciation of pop-

ery, a pledge of obedience to Presbyterian discipline, allegiance to the king, and the defense of the gospel. It was a life and death struggle.

The Solemn League and Covenant was an international treaty between Scotland and England to secure civil and religious liberty. Committees from Scotland met with English commissioners and the result was a "Solemn League and Covenant" which was accepted with joyful unity both in England and Scotland, subscribed by the English Parliament and the Westminster Assembly of Divines, and sworn to by all ranks and classes in Scotland and England. It was also sent to Ireland, where it was eagerly subscribed by the Protestants.

The object of the Solemn League and Covenant, as set forth in the preamble, was the "preservation of ourselves and our religion from utter ruin and destruction". The Covenanters pledged themselves to the preservation of the Reformed religion in England, Scotland, and Ireland, and uniformity in doctrine, worship, discipline and government. In their contest with Charles II. the motto on the flag of the Covenanters was "For Christ's Crown and Covenant". After a long and bloody struggle they were successful in securing a free General Assembly, in opposition to prelacy, and Christ was recognized as the head of the Church.

The revolution that seated William and Mary on the throne made sweeping changes. Parliament decreed that the Covenants were no longer obligatory; they were declared unlawful oaths and annulled; and it was declared treason to take them.

The revolutionary settlement under William was not satisfactory to many, and the Presbyterians who adhered to the Covenants, were, on this account, called *Covenanters*. They main-

tained that the "covenants," notwithstanding the acts of Parliament, were binding on the nation. However, the Covenants found no place in the polity of the reconstructed church and episcopacy was established in England and Ireland and Presbyterianism in Scotland. Covenanters, however, through all their history, have firmly maintained that the covenants are still binding, and at their ordination, Covenanter ministers and elders are required to assent to the following question:

"Do you believe that the national covenant of Scotland, and the Solemn League and Covenant of Scotland, England, and Ireland, were entered into agreeably to the spirit of this permanent institution, and from the unity of the Christian Church, that these engagements, divested of anything peculiar to the British Isles, are still binding upon the Reformed Church in every land?"

IV.

DISTINCTIVE PRINCIPLES.

The Covenanter Church has much in common with the Church of Scotland, and with Presbyterian bodies throughout the world; the same history, theology, polity and standards,—the Westminster Confession of Faith, the Directory of Worship and Catechisms.

This Church, however, believes that every communion should publish to the world the principles that distinguish it from other branches of the Church of Christ, and has done so in its "Testimony."

We are now to consider the distinctive principles of the Covenanter Church and to interpret their meaning. *It is wise to weigh well these propositions for if the premises are admitted it will be difficult to escape the conclusions.*

1. The Covenanter, or Reformed Presbyterian Church, acknowledges the scriptures of the Old and New Testaments to be the word of God and the only rule of faith and manners.

It is true that every branch of the Presbyterian Church embodies this declaration in its confession of Faith, but the Covenanter Church lays special stress upon the authority of the Scriptures, which are the Word of God and supreme, regulating faith, doctrine, duty, and all of life. The Scriptures are an infallible law, and the court of final appeal. It is, therefore, not convenience, popularity, tradition, or Christian consciousness that is to decide any matter, but God, speaking in His word, which is above Protestant ministers, Catholic priests, papal decrees, councils, assemblies, legislatures, cabinets, sovereigns, or emperors. The scriptures, believed in and applied, elevate the Church and State to a moral grandeur. The Covenanter Church goes, for its final authority, not to Rome, or to Geneva, or to Westminster, but to the Word of God.

The Covenanter Church holding that the Word of God is the law, to be obeyed by Christians, churches and nations, let us now see how this principle is applied.

(1) First the Scriptures regulate worship. It is the position of the Covenanter Church that what is not commanded is forbidden. John Knox said "all worshipping, honoring, or service invented by the brain of man, in the worship of God without His own expressed commandment is idolatry". The Psalms are commanded and the Psalter is a sufficient book of praise. Hymns and songs of human composition are not commanded and for this reason the Covenanter Church, during its whole history,

has made use of inspired psalms, only, in the praise of God.

(2) In regard to musical instruments, it is held that they were used in the temple service, but not in the synagogue. Christ, His disciples, and the early Church made no use of musical instruments, and following their example, the Covenanter Church declines to use accompaniments in the praise of God. Its doctrine is that praise is spiritual and that worship does not depend upon mechanical appliances. In passing, it may be said that the Greek Church makes no use of musical instruments and is noted for its superb music. Some of the finest singing in the world may be heard in the Greek Church on the Mount of Olives by nuns and by the human voice alone.

(3) Prayer. According to the Standards, "prayer is an offering up of our desires unto God in the name of Christ". A prayer that consciously omits the name of Christ is not a Christian prayer; and associations, clubs, societies, organizations, or lodges that eliminate the name of Christ in their prayers, and appeal to the "Great Architect of the Universe" or to some other undefined being, is guilty of travesty in prayer and of false, will-worship. For this reason the Covenanter Church prohibits its members from entering any society, organization or lodge, where negative or unchristian forms of prayers are used.

(4) The proper use of oaths is not a "distinctive principle" or "term of communion" in the Covenanter Church, but it holds a high doctrine in regard to oaths, and the administration of an oath is a serious matter. An oath is a solemn attestation in support of a declaration or promise by an appeal to God. In law, such an attestation is under the penalty of perjury.

It is the doctrine of the Covenanter Church that oaths should be administered by legitimately constituted authority in Church and State and the followers of Christ should not take an oath lightly or when it is administered by one not authorized to do so.

(5) The Scriptures regulate the conduct of Christians who have been redeemed by Christ, purified by His spirit, and who, though in the world, are not to be of the world.

In daily life Christians, of course, come into contact, in social and business affairs, with men of the world, but, they are not to enter into any "entangling alliances". Christ and His disciples lived in the white light of publicity and gave help and comfort to men because they were men, not because they gave winks, or grips, or secret signs. There were secret societies in the days of the Redeemer with their so-called "mysteries", but Christ, the Apostles, and ministers of the early Church were not members of them, but shunned and condemned them.

The Covenanter Church, in loyalty to Christ, and to a life lived in the open, believes that the Church should be the great fraternity; that the oath-bound lodge, often an association of unredeemed and unchristian men, is an injury to the individual, the home, society, and the State; that the "charity" of the lodge is often a false charity; that when a pseudo-religious society competes with the Church, it is an injury to Christian character; that lodges have no authority to "transfer men from the Grand Lodge below to the Grand Lodge above"; that this is either rhetoric or doctrine, and if doctrine, conflicts with the sphere of the Church which alone has authority to deal with spiritual matters, the salvation and eternal life of men.

For these reasons, the Covenanter, or Reformed Presbyterian Church, forbids its members to become affiliated with secret, oath-bound societies.

2. The Covenanter, or Reformed Presbyterian Church, believes "that the whole doctrine of the Westminster Confession of Faith and the Catechisms, larger and shorter, are agreeable unto and founded upon the Scriptures."

This article, in general terms, is accepted by all Presbyterian Churches, but not in its entirety; for "the whole doctrine" becomes for "substance of doctrine."

This is an innocent looking phrase, but it has led to many differences and even to latitudinarianism on the part of many of the ministers and elders of our Presbyterian Churches.

3. The Covenanter, or Reformed Presbyterian Church, believes in "The divine right of one unalterable form of Church government and manner of worship."

Most Presbyterian denominations accept, in general terms, this declaration but not in the positive form by which it is held by the Covenanter Church. Note the words "divine" and "unalterable."

Why does the Covenanter Church hold that the Presbyterian System of Church Government and manner of worship is "divine" and "unalterable"? Because they believe it to be the teaching of the Scriptures. Again they go to the lawbook and find it there. They believe that the Presbyterian System is the only form prescribed in the Bible and therefore is of divine right. They decline to believe that several and distinctive forms of church government are to be found in this infallible Standard and that Christians are at liberty to select the form that

best suits their taste or convenience. They believe that the Head of the Church, who is author of the Scriptures, knew and revealed the form of government that would best promote the highest interest of the Church.

In the Statute Book of their King they found the great outstanding principle of representative government, the Presbyterian, which safeguards the rights both of ministers and people. They did not find warrant for independency or episcopacy which to them are unscriptural and unwarranted forms of church government.

4. The Covenanter Church believes that public covenanting is an ordinance of God to be observed by churches and nations and that the National Covenant of Scotland, and the Solemn League and Covenant, so far as applicable to the United States, is of binding obligation upon the Church.

In their study of Scripture, they find many examples of covenanting, and in 1871 at Pittsburgh the Reformed Presbyterian Church entered into a Covenant which was sworn to and subscribed by the ministers, elders, deacons and members of the Reformed Presbyterian Church in North America. Their statement is impressive,—“We, with our hands lifted up, do jointly and severally swear by the great and dreadful name of the Lord our God.” Space will not permit even a brief statement of the various articles contained in this solemn declaration.

5. The Headship of Christ over His Church is a distinctive principle of the Covenanter Church.

By this principle the independence of the Church and its nonsubordination to the State is assured.

This means that the doctrine, government, discipline, and worship of the Church can be

set up and administered only in accordance with the mind and will of Christ and there is no room for expediency or compromise.

The doctrine is now well recognized and an excellent book on the subject is "The Headship of Christ" by Hugh Miller.

To-day, in all countries where the Church and State are independent, there is little interference on the part of the State in the affairs of the Church. Even in countries like England, where there is a "religious establishment," a feeling is growing up that the Church should be independent of the State. Queen Victoria looked upon herself as head of the Church, but in one of his letters, Mr. Gladstone said that the Queen needed more education in regard to this question.

Everyone familiar with the conditions of things in England today knows that the Church is restless under the domination of the State and even disestablishment is being discussed. It seems abnormal that the House of Commons made up of Baptists, Congregationalists, Independents, Presbyterians, Methodists, Episcopalians, and men of no faith, should settle the doctrine of the established church and decide upon what should appear in its Prayer Book.

This was a practical doctrine at the time of the reformation. The Covenanters believed that Jesus Christ had been formally invested with the control of His Church and that this royal prerogative, which belongs exclusively to the Messiah, should not be usurped. They believed that it was blasphemy on the part of priest, presbyter, premier, potentate, or any other person in power to exercise this prerogative. The church possesses an independent jurisdiction under her King and Lawgiver and in the

exercise of this jurisdiction was required and entitled to be free. This being the doctrine of the Covenanters, it is not surprising that they resisted, unto death, all encroachments, either by ecclesiastics or by the king himself.

6. The Kingship of Christ over the nations is perhaps *the* distinguishing doctrine of the Covenanter or Reformed Presbyterian Church.

According to Covenanters, civil government is a divine institution, God is the source of all authority in Church and State, and Christ is King of kings and Lord of lords. This being the case, the State, in its fundamental instrument, the Constitution, is under obligation to recognize God as the source of its authority and conform its legislation to the divine law.

Because the United States refuses to acknowledge God as the source of all authority, or to submit to Jesus Christ as King, the Covenanter Church takes the position of "political dissent" from the constitution until it recognizes the authority of Jesus Christ.

To Covenanters, throughout the whole course of their history, this great doctrine, "The Headship of Christ over the State and Nations" was not a mere empty sound, but, on the other hand, they drew from this doctrine the inference that "Kings and Nations in their official and national character should recognize by formal declarations the Great Sovereign, Jesus Christ; and that they should form their constitutions and enact their laws in obedience to that Sovereign, taking His word as the great statute book."

V.

WHY THE COVENANTER OR REFORMED PRESBYTERIAN CHURCH HAS BEEN MISUNDERSTOOD.

1. Because many Christian people are not familiar with its history and doctrinal position.

2. To many the story of the Reformation in Scotland is a closed book. They do not know that "upon the anvil of the Covenanters" the "hammer of royal tyranny was made to fall"; and it is a fact that not many of the names of those who made history in those dark days were on the scroll of fame.

*"They lived unknown,
Till persecution dragged them into fame,
And chased them up to heaven."*

3. Truth is many sided and Christians interpret Scriptural statements in different ways. The Covenanter Church takes the position that while it is under obligation to interpret the Holy Scripture according to its best judgment, other Christians have the right to put their interpretations upon the Scriptures. They hold that God alone is Lord of the conscience.

4. The Covenanter Church is misunderstood because many suppose that on account of its position in regard to the Headship of Christ over the Church and State, a union of Church and State is sought.

Such is not the case, for the Reformed Presbyterian Church has maintained for 250 years that civil government, properly constituted, is an ordinance of God to which Christians owe allegiance. In its political philosophy the Covenanter Church has maintained through the whole course of its history that both Church and State are divine and separate institutions and under obligation to assist each other. The doctrine that God is to be acknowledged as the source of authority in the Constitution of the United States is not intended by the Reformed Presbyterian Church to lead to a union of Church and State.

5. The Covenanter Church is misunderstood in regard to its position respecting the use of psalms, the non-use of instruments in worship, secret societies, and its strict interpretations of the Holy Scriptures. For this reason, many suppose the Reformed Presbyterian Church to be narrow, irrational, and unsocial. However, all who are well acquainted with members of the Reformed Presbyterian Church must admit that they are fair minded, open minded, fraternal and social. They love art, music, architecture and believe that life should be made pleasant and happy.

I am loath to close, but do so with a few statements.

1. The position of the Covenanter Church is to be explained only by the fact that its members are loyal to their conscience and convictions.

2. The Covenanter Church today, and throughout all its history, has exercised an influence out of all proportion to its numbers and resources; and this largely because of the clear, strong and positive position which the church takes on doctrinal matters and its practice of political dissent from immoral constitutions and governments.

3. Reading the history of Great Britain and the United States one finds that many distinguished men like Boswell, Robert Louis Stevenson, Thomas Carlyle and Woodrow Wilson have prided themselves in having Covenanter blood in their veins. This is not strange, for Covenanter blood has produced a race of pious, conscientious, fearless, patriotic, God fearing, Christ-like men.

4. The Christian Church is indebted to the Reformed Presbyterian Church for its advocacy

of the "crowned rights" of Jesus Christ. The State also owes much to Covenanters for their leadership in civil affairs; for it should not be forgotten that Richard Cameron and a small band of armed men appeared in the streets of Sanquhar in 1660, and nailed this declaration to the cross—

"We do by these presents, disown Charles Stewart, that has been reigning, or rather tyrannizing, on the throne of Britain these three years bygone, as having any right, title to, or interest in the Crown of Scotland for Government . . . We do declare war with such a tyrant and usurper and all the men of his practices."

It is significant that only eight years afterward the principles of this declaration were embraced by the nation at large and the house of Stuart was driven from the throne.

The fact should be emphasized that the Sanquhar Declaration was issued a century before another band of patriots nailed up their declaration at Mecklinburg, North Carolina, a year before the Declaration of Independence was given to the world from old Independence Hall, Philadelphia.

The Covenanter Church believed that resistance to tyrants was lawful and they were commanding leaders in civil affairs. They believed not only in religious, but in civil liberty.

5. No thoughtful man can read the history of the Covenanter Church for the past Two Hundred and Fifty years without a feeling of gratitude, and thanksgiving for the heroism of those who stood up in the face of great opposition for what they believed to be right. The conduct of the Covenanters can be explained only on the principle that they love both church and state ardently. "Theirs was a love

which cruel mockings could not damp; a love which the boot that made the white marrow swim in purple gore could not abate; a love which the swelling waters could not drown; a love which the scaffold could not expel; a love which, by the faggots and the fire, was fanned into a brighter flame. For, many waters cannot quench love, neither can the floods drown it."

6. The principle doctrine of the Covenanter Church, the Headship of Christ over nations, should be emphasized at the present time. We hear a great deal today about the supremacy of Christ in all the affairs of life, but often the ideas are undefined. Covenanters believe that Jesus Christ should be enthroned in the home, in the school, in the church, in the state, in law, in music, in art, in commerce, in government, and in all the affairs of life. They plead and long for the real supremacy of Christ and not a shadowy one.

May the day soon dawn and the clock strike the hour when Christ shall be King; when he shall "take the throne of every heart, and the throne of every household, and the throne of every community, and the throne of every church, and the throne of every nation, and the throne of all the worlds." When that day comes, as it will come, a redeemed world will unite in the glorious anthem "And He shall reign, King of kings, and Lord of lords, forever, and ever and ever, Hallelujah, Hallelujah, Hallelujah."

This is my tribute to the Church of my fathers.

This Is What They're Saying

Issued by the Motion Picture Producers and Distributors of America, Incorporated, New York

July 14, 1930.

The different types of movie critics are surpassed numerically only by the number of planets in the universe. This is as it should be. It keeps the industry on its toes, and monotony and complacency in the outer darkness where they belong.

There is one type of critic, however, who stands out from the rest. His class can be recognized by its sweeping condemnation of the movies on moral grounds. They see nothing good in the films because their judgment is colored by a Nineteenth Century view of a Twentieth Century institution. In looking back to a bygone day for their standards, they unwittingly hold a distorted mirror up to the movies. For example --

THE REV. W. B. WOODHAM DENHAM, Vicar of Chorley Wood, Herts, England:

"No Christian should go to the movies. No truly converted person can sit and watch some of the films that are shown today. Anyone who does so is not a Christian, even if he has been going to church for forty or fifty years. Above all I appeal to the parents not to allow their children to go to the cinema. It is their duty to see that children do not come under the destroying influence of the cinema."

In contrast with this attitude are the following views of a religious educator, an army officer, and a widely read woman writer on social problems who bring an appreciation

of modern standards, and the temper of the times, to bear on their judgment of the motion picture.

J.E. McCULLOUGH, Executive Secretary, Vanderbilt University,
(School of Religion) Nashville, Tenn.:

"Much of the criticism of the motion picture is trivial because it is based upon ideas and practices that are no longer accepted by the new generation. I am certain, for example, that my mother would have been very much displeased with many of the pictures that I enjoy, but that would be to her credit because she would be loyal to ideas that she learned in an earlier day to cherish. I am not to blame for enjoying the pictures that she would dislike since I am trained to think in other terms. It is simply a difference in attitudes. The new generation certainly likes the motion pictures that are being shown....I take it that the business of the producers is not to provide entertainment for an ideal public mind, but for the public mind that exists for the present stage of our national development."

CAPT. R.S. DEAN, head of the soldier bonus division, as quoted by the Lansing, Mich., State Journal:

"It is true that some films shown are brutally frank, but this is a frank age, and our children appear to be much better off in the face of today's frankness than we were at their age when we were trying to bafog the issues which they openly acknowledge."

MRS. WALTER FERGUSON, syndicate writer on the staff of the Newspaper Enterprise Association:

"It seems entirely reasonable that children might be benefited instead of harmed if they were taken now and then to a bad picture. Provided that they could be shown how unreal, how stupid, how foolish it is. Keep them constantly away from the lurid and they will live in a perpetual state of curiosity to see it.

"Censorship of anything always incites interest in it. Pictures, books, life. We must not attempt to censor these too much for our children. We should teach them a wholesome discrimination so that upon their own initiative they can choose between the good and the bad. The greatest moral lesson in our Bible is that of the forbidden apple tree. We have not yet learned it."

Oct. 1930

REPORT OF THE COMMISSION ON MESSAGE AND PURPOSE
of the
NATIONAL COUNCIL OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS

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At its October 1929 meeting, the National Council authorized the appointment of a Commission in the following resolution:

WHEREAS, it has been the policy of the Young Men's Christian Associations periodically to re-examine and re-state their purpose and message; and

WHEREAS, the Young Men's Christian Association, in common with the whole Church of Christ, has been passing through a time of testing and sifting; and

WHEREAS, the vital religious force of our Movement is dependent upon its clarity and conviction regarding the loyalty of the Movement to Jesus Christ and his teaching concerning, and revelation of, God:

THEREFORE, be it resolved that the National Council instruct the General Board through its Committee on Christian Emphasis (with power to add to its number), and the General Secretary, to appoint within thirty days a commission composed of not less than thirty outstanding leaders of the various branches of our Movement and of the evangelical churches to re-state the message and purpose of the Young Men's Christian Association Movement in the U.S.A., and to suggest ways and means to make this message and purpose effective in the lives of boys and young men; and to report back to the next national Spiritual Emphasis Conference and to the next meeting of the National Council.

This Commission the General Board constituted as follows:

William J. Hutchins - Chairman
George Irving - Executive Secretary

Ward W. Adair
W. W. Alexander
Clarence A. Barbour
Frank S. Bayley
F. Q. Blanchard
W. C. Bower
Fletcher S. Brockman
Wm. Adams Brown
Samuel McCrea Cavert
W. S. Chambers
T. W. Currie
Philo C. Dix
Wm. Hiram Foulkes
Francis S. Harmon

Mordecai Johnson
M. Ashby Jones
F. O. Koehler
Adrian Lyon
Ralph B. Mayo
Cleland B. McAfee
Francis J. McConnell
Edgar J. McCoy
Archie E. McCrea
J. H. McCurdy
Clyde A. Milner
John R. Mott
A. B. Nicholls
Geo. C. Pidgeon
Gren O. Pierrel

David R. Porter
Fred W. Ramsey
C. C. Shedd
F. Louis Slade
Robert Seneca Smith
A. G. Studer
Henry H. Sweets
David W. Teachout
C. V. Thomas
David M. Trout
Jay A. Urice
Henry P. Van Dusen
Geo. W. Webber
Luther A. Weigle
W. D. Weatherford

The following is a tentative draft which is presented as a report of progress.

The Young Men's Christian Association is a fellowship whose primary purpose is to win boys and men to Jesus Christ, to associate them in Christian living, and to help them to discover and to accept the full meaning of Christian discipleship for their own lives and for society.

I.

A DEVELOPING MOVEMENT

Like all living fellowships, our Association has been responsive to changing situations and to new factors in its environment. This development appears:

1. In range of fellowship. Beginning as an association of young men to work for young men, our movement now includes in its fellowship boys and men of all ages, races, occupations, and conditions who are interested in Christian ideals of self-realization and of human service.

2. In extension of program. Concerned at first almost exclusively with prayer, Bible study, and personal evangelism, the Association early discovered other fields where its ministry was needed and welcomed, and today our program embraces activities which, while the natural outgrowth of our central purpose, touch every major interest of men and boys.

3. In liberty of thought and practice. This enlarging program has brought into our fellowship men and boys of diverse heritage, opportunity, and outlook. In the freedom made possible through the autonomy of the local Associations, individuals and groups find large liberty of thought and practice. Thus it has become possible for our Association, in loyalty to our central purpose, to adapt its work to changing conditions, to be hospitable to new methods, and to encourage experiment in the field of its interest.

4. In church and community relations. Born of the Christian Church, our Association has maintained intimate and vital relations with the church, and in its special field often serves as an agency through which the religious forces of the community find common expression. Expanding activities and enlarging interests have also brought our movement into increasingly close cooperation with other agencies of social welfare. The Association has become a factor of increasing value in community life.

5. In world-wide brotherhood. From its beginning the Association has been animated by the missionary spirit. In response to the invitation of the Christian churches of other lands, it early entered into fellowship with men and boys of those lands, sharing with them its best and receiving much from them in return. This enlarging brotherhood, extending now to over fifty countries, has greatly enriched the life of our movement and holds immeasurable promise for the future.

II.

A CHRISTIAN MOVEMENT

Through all changes the essential character of our movement remains the same. We are a Christian Association having for our primary aim in all our activities to discover what Jesus Christ means for us as men and boys and to commit our lives to God through him. As members of the Brotherhood we seek to realize this purpose by directing our own lives and the lives of all men whom we can reach to the way of life proclaimed and pursued by Jesus Christ and by fuller appropriation of the resources available in him for effective living. His sincerity, his purity, his courage, and his limitless sacrificial love summon us to heroic adventure. We believe that only through the acceptance of his principles and loyalty to his person can individuals and society find adequate guidance and power for the perplexities and the demands of modern life.

Jesus' life was rooted in an underlying faith -- the faith that at the heart of the universe is the creative good will of God. By word and deed he declared God to be our Father. We are strengthened and sustained by our faith that when we look upon Jesus Christ we stand face to face with ultimate reality. We believe that as men enter through Christ into fellowship with God they are saved from fear and selfishness and sin and death to courage and love and life eternal.

With the development of modern science and in view of the increasingly complicated relationships of modern life, our understanding of what it means to live as Jesus would have us live has widened. We recognize our responsibility for changing the conditions which produce suffering and sin, as well as for dealing with their consequences. In the growing humanitarian spirit which is producing new attitudes toward the problems of industry and race, in the deepening conviction that war is an intolerable evil and must be abolished, in the increasing recognition that all men everywhere are brothers, we see evidences of the workings of the Spirit of God whom Jesus reveals.

Wherever men are working to help one another in the spirit of good will, we recognize brothers with whom we desire to share in service for the welfare of humanity. We value the sincere faith of men of other names and creeds. We appreciate all those who are leading loyal and upright lives. We should be untrue to ourselves, to them, and to the spirit of truth which is the life-breath of the modern world, if we did not share the help and strength which have come to us through our Christian faith. We are persuaded that the sure way to brotherhood is not through suppressing differences but through each bringing into the common store whatever distinctive experience or conviction has come to him. As followers of Jesus we bear witness to the resources which have opened to us through fellowship with the God whom he reveals.

III.

OBJECTIVES OF THE MOVEMENT

With such a history and such a purpose we turn our faces hopefully to the future. Thankfully recognizing that every service rendered a fellow-mortals in the spirit of love may be Christian service, we recognize also how far short our service often falls of the ideal set for us by Jesus Christ. We would recover for ourselves and help to inspire in others that sacrificial passion

which led him to the Cross and which has its ultimate source in the heart of God. We believe that this spirit should dominate all that we do as a Brotherhood and express itself through every aspect of our work.

In the local Association we would make this spirit our test in judging of the success of our work. We believe that whatever we can do to help men and boys to have healthy bodies, sound minds, and to live happy and useful lives, is worth doing for its own sake. But we shall not succeed in realizing our ideal as a Christian Association till all these specific aims are seen in their true relations to our central and dominating aim, which is to help men and boys to know Jesus Christ and to avail themselves of the resources from which he drew his strength. Wherever we touch them in the varied activities of the movement -- in camp, in college, in commerce, in industry, in town and country, in the army and navy, in the Association buildings, in the familiar contacts of daily life -- this primary purpose should permeate and unify all that we do.

In the community, as in the nation at large, we would make this spirit the test of our work. We believe that whatever we can do to improve human relations, to secure justice, and to promote economic well-being, is worth doing for its own sake. But here again, we shall make our full contribution as a Christian Association only as all that we do is inspired by the spirit of Christian love. For this reason it should be our aim while cooperating with all organizations working for social betterment to exemplify in all our social relationships the principles of helpfulness and good will; to maintain the closest fellowship with the churches, striving to make available to our members the rich gifts they have to offer and sharing our resources with them in fullest possible degree.

As a Christian Association working in every country for the coming of a Christian social order, we associate ourselves with all those in every land who are working to dispel suspicion, to allay fear, and to foster confidence and good will.

In this time of social disintegration and reconstruction, when old landmarks are crumbling and ancient creeds are being challenged, Jesus remains the Saviour we would trust, the leader we would follow, and the Master we would serve. In humble trust in the God he reveals, in loyal devotion to the brotherhood for which he gave his life, in confident hope of the future to which he points, we would reconsecrate ourselves to his service and in so doing to the service of our age and of the world.

Appreciating Jesus Christ

By Henry Nelson Wieman

WE were gathered to devise a constitution. We had gotten to section two of article one. Should we as a Christian association declare it our purpose to cooperate with all who sought "to further appreciation of Jesus Christ"? Or should we rather purpose to cooperate with those who seek "to further the principles and character of Jesus Christ"? The personality or the principles, which should it be? The present writer voted for the personality. But he is now convinced he should have voted for the principles. He was too slow witted at the time to think it out. He voted as he did because he thought the personality included the principles. But the matter is not so simple as that and the entire issue needs further clarification.

The personality of Jesus, like every personality, is unique. No other individual can ever be Jesus Christ. The personality of Jesus can be appreciated, but it can never be duplicated or even imitated with success. Each individual must be himself and no other. All we can take over from Jesus Christ into our own lives must be the method, the course of procedure, the principles—if there are any such—by which he achieved the marvelous qualitative richness of his own unique individuality. But we cannot make the personality of Jesus our own, simply because no one personality can ever be another.

Person or Principles?

If our own enjoyment is the most important thing, then appreciation of Jesus should be given first place, for he is an adorable object to contemplate. But if our own transformation and the transformation of our world is most important, then the principles are primary. By principles we mean the course of procedure, the conditions to be met and specifications to be fulfilled, in order to bring about some desired result.

They who say that appreciating Jesus is the most important course of procedure to be followed in attaining highest fulfillment of life, are in that very statement declaring a principle. They are saying that the fundamental principle to be followed, if human life is to be delivered from its great ills and attain its highest possibilities, is this: Appreciate Jesus Christ.

If it be true that this is the most important guiding principle of life, namely, to appreciate Jesus Christ, then it is a principle which Jesus himself never practiced. If this is the basic principle of the good life, then we cannot go to Jesus to find it. For Jesus did not himself have another Jesus to appreciate. Jesus must have followed some other course of procedure. The conditions which he met and the specifications he fulfilled were different. He stated very clearly what his own basic principle was. When they came

to him asking what was the greatest of all the commandments he told them: love. He said this was the summation of all the law and the prophets. But one thing is certain: He did not make "appreciating Jesus Christ" the basic principle of his life.

Not Appreciation, But Practice

Jesus also said what he thought of the people who appreciated his personality but did not accept his principles. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." Or again: "Why call ye me Lord, Lord, and do not the things that I say?" He drove home the same point in dealing with the rich young ruler. Evidently what he wanted was not so much appreciation as the practice of certain principles.

Thus the issue becomes clear and sharp. Shall we seek and practice the principles of Jesus Christ or shall we appreciate his personality? We cannot make both supreme. We must choose. We can do both to a degree, but one or the other must be made supreme. If we give first place to the principles, we may cultivate appreciation of the personality in so far as that helps us to find and apply the principles. Or, if we make appreciation of the personality most important, we may practice the principles in so far as that enters into the appreciation. But one or the other must be given priority.

It is not a question of whether we shall have principles or no principles. We are accepting principles in either case. In the one case we accept the principles of Jesus. In the other case we accept another principle, which was not practiced by Jesus, and make it the supreme principle of life. This other principle, not practiced by Jesus, is the specification that we shall make appreciation of the personality of Jesus to be the guiding principle of our life. Thus we stand at the cross roads. One way leads to the principles of Jesus. The other way leads to another principle which was not the principle of Jesus.

Quickened by Personality

The committee above mentioned stood at this cross roads and discussed which way they should go. Said one group: Principles are mere abstractions. They cannot quicken our loyalty nor stir enthusiasm nor change the hearts of men. A personality can do this. Therefore let us vote to rally our forces behind every movement, group or individual, which endeavors to further appreciation of Jesus Christ, and let us leave out any reference to principles.

Said the other side: Yes, that is true, but what is the good of enthusiasm and inspiration if it does not issue in intelligent action? And how can it issue in intelligent action if we do not have, or do not dis-

cover, the principles, that is, the specifications, by which to guide our actions to right ends?

Then the first group replied: Of course we need to have the guidance of principles. But we already have that. We know that greed is bad and love is good. What we need is the inspiration or stimulus that will drive us to the practice of what we already know. It is not knowledge of the right that we need. What we need is motivation to do the right that we already know. Appreciation of the personality of Jesus Christ will give us that motivation.

Appreciation and Goodness

Ah, but does it? There are many different ways of appreciating Jesus Christ. Many an artist of pen or brush has appreciated Jesus Christ as an object to describe or paint but was not thereby induced to make any attempt to practice the principles of Jesus. The witch hunter has appreciated Jesus Christ as one who would bless him when he burned old women at the stake. All sorts of people appreciate Jesus Christ, the bad as well as the good. But the very fact that the bad appreciate him shows that appreciation of him does not make them good. Libertines and liars appreciate him and still continue to be libertines and liars.

The opposing group replied: But when we speak of appreciation of Jesus Christ we do not mean that kind of appreciation. Appreciation which does not inspire men to practice the principles of Jesus is not true appreciation. It is not the thing we are talking about. By appreciation we mean that which leads men to follow in his footsteps, that is to say, practice his methods.

Oh, if that is what you mean, then you really are making the principles of Jesus the important thing. You are merely using appreciation of Jesus as a means. The main thing for you is the principles or way of life, while appreciation of Jesus is just a means of leading men to that end. You are limiting and judging appreciation of Jesus by the works and the character it produces in the lives of men. Therefore it is this character, this way of life, these principles, which are the real criterion of a Christian and not the appreciation of Jesus Christ. So after all we are agreed.

Searching for the Historical Jesus

How the argument swung back and forth and how the committee finally voted is of no concern to us here. Indeed, my report of it has been more than half fiction. But the issue involved is of very vital concern to all who have part in directing the strategy of Christian procedure. Should it be the personality or the principles which should guide us?

In recent times the personality of Jesus Christ has perhaps been exalted more than ever before. In other times something else pertaining to Christ was dominant, such as creeds about him, or the church of Christ, or Christian sacraments and ceremonies, or Christian ideals, or the principles. But today it

is his personality which holds the center of interest. Men are trying to strip away all encasements and get the personality clear and fair and complete.

Leaders of wide experience in high places are saying: "Men are turning to Jesus Christ today as never before. Men of all races and cultures and classes, no matter how else they differ, seem interested in this personality when they get a glimpse of it. Although these diverse races and classes may have no interest in the creeds of Christendom, nor even the ideals and principles which have been upheld in the name of Christ, they do respond with deep interest and enthusiasm to this personality." So the conclusion is reached: Jesus Christ is what men want. Jesus Christ is what the world needs. Jesus Christ is what the life of man most craves. Who has not heard such statements?

Preaching and Living

But is this appreciation of the personality of Jesus Christ as more important than the searching out and practicing of principles, altogether wholesome? Papini can glorify the personality of Jesus to high heaven, but many of us feel what while doing so he displays remarkable blindness to the essential principles which must guide us to the fuller life. It is true you cannot make a stirring sermon by presenting principles, and you can do it by presenting the personality of Jesus. From the standpoint of homiletics the personality of Jesus is supremely important. If preaching were more important than living there would be no question. But the chief requirements for a good sermon are not necessarily identical with the chief requirements for good living, although there has been a strong tendency for Protestant thinkers, who have also been preachers, to think so. All too frequently they have judged the importance and truth of a matter by the kind of material it provides for a rousing sermon.

Appreciation of the personality of Jesus gives a wonderful emotional experience. Delightful experience is what the modern mood most craves. Not principles, not law, order, system, restraint, but the exquisite moment, the fine carefree rapture. Let us have the richly qualitative and unique individuality, whether it be in the form of a flower or a poem or a joke or an age of history or a personality. Jesus Christ is one of the personalities so appreciated and so is welcomed by this age, and all the more so if he can be disentangled from principles, creeds, institutions, laws, regulations of any kind which would constrain us.

When we harness ourselves with principles we cannot taste the nectar, so says the mood of the hour. We cannot see the brimming cup, we cannot catch the fragrance or surrender to the current of the glorious experiences when they come. So away with your creeds, principles, systems, institutions, law and order. Let us be free to skip with the lambs and play with the daffodils. So Powys, denouncing everything

else which is Christian, says of Jesus: "The personality that bewitched men and filled their wits with a new-moon madness. . . . The secret of Jesus can never be recaptured. It never has existed in any ultimate rational form. It is intangible as the breath of a child. There is everything in it and nothing in it."

Conditions to Be Met

Richly qualitative experience we certainly want and ought to have. So also those superb and unique personalities most richly endowed with such experience, among whom Jesus is supreme. So also those magnificent ages, such as Elizabethan England and Greece in its flower, which most abundantly promoted such experience and such personalities. But if that be so, the practically important thing is to discover what are those principles, that is, those conditions to be met and specifications to be fulfilled, which will give us such experiences and such ages. Of course this claim rests upon the assumption that there are such principles to be discovered; that there are such specifications if we only knew how to formulate them. To make appreciation of these experiences, personalities and ages more important than the patient, earnest, laborious search after these specifications, is to do what the parasites have always done.

Suppose the assumption we have made is not correct. Suppose there are no specifications to be discovered by observation and experimentation which can guide us into the blessed life. Suppose the exquisite experience, the magnificent age, the glorious personality can come only by chance or by miraculous intervention of divine power. Suppose that searching for specifications—principles—will do no good because they are not to be found. You can build bridges and skyscrapers and health in that way, but these supreme fulfillments of life cannot be gotten in any such manner. Let us suppose that to be true and let us face the consequences.

The consequences are, if that hypothesis be true, that we simply can do nothing of a practical sort to promote these highest goods. We cannot do anything because, to do anything intelligently, there must be specifications. When there are no specifications either known or to be discovered, then the end desired must be purely a matter of chance or providence. If there are no specifications, if there is no reliable method, all we can do is to appreciate these precious objects and sit down and wait for them. Of course that itself is a kind of specification. To wait and yearn and appreciate is something. But it is not anything aggressive and constructive. It is simply *doing nothing*.

Specifications Can Be Discovered

But we believe specifications for the highest fulfillment of life can be discovered. We believe the whole march of modern science points in that direction. Science first searched out the specifications at the least complex level of existence, the physical, and

now we have our bridges and our transportation, although there were scoffers enough to say it could not be done. Then we advanced to the biological level and are rapidly discovering the specifications for physiological wellbeing. We went on to the psychological level and our investigations there have been by no means fruitless. Also we have entered the social level. But the highest level of all, the level where we seek the blessed life with maximum qualitative richness of conscious experience in the most highly developed personality which the cultural history permits, here at this level we have not gone far. But here to this high level the method of observation and experimentation must be freely admitted and urgently applied. They who obstruct its entry here are playing the old, old game.

If anyone wishes to know what is even now being done in the field of science in moving toward this higher level, although not yet reaching it, and would know it as the participating scientists themselves describe it, let him read the following articles: "Science and History," by E. C. Andrews in *Science*, August 29, 1930; "Human Nature and Social Economy," by Rexford Tugwell in *Journal of Philosophy*, August 14, 1930; "Science and Life," by Ralph S. Lillie in *Journal of Philosophy*, July 31, 1930; "Review of Current Social Psychology," by Gardner Murphy in *Journal of Philosophy*, July 31, 1930. These have all appeared in the last two months. Something is stirring. Let us not be unaware when the mustard seed grows and the leaven moves in the lump.

The Persistent Inadequacy

But let us frankly admit that every attempt thus far to formulate the principles, i.e., the specifications, for this high level has been inadequate. Just compare the specifications which our civilization has developed for building bridges and skyscrapers, or even for maintaining health, with the specifications we have for achieving qualitative richness and fullness of conscious experience. Anyone with average intelligence and sufficient industry can master the first kind of specifications and can actually construct good bridges or improve his health. But the second kind of specifications which are now known are not sufficient to enable any man with good intentions and industry to achieve an age of history and a personality which will yield the values under consideration.

So we conclude that if the good life that is greatly good is ever to be attained by meeting certain specifications, those specifications are yet to be discovered. We do not yet know what they are except in very meager and inadequate measure. Therefore it is not correct to say that we already know what we ought to do and that all we need is the inspiration or motivation to do it. We can stand off to one side, look at our present economic world and say: Look, see how greedy and ruthless those men are. They know better. All they need is a stimulus, such as loyalty to Jesus Christ, and presto, their greed would fall

away from them like an old coat. But if we think that way we simply do not know what we are talking about. The specifications have yet to be discovered. If any man on earth knows what the specifications are, he must be a fiend of hell to let the world go on as it is. If all we need is to have our hearts changed (which I do not believe) then what are the specifications for doing that? The specifications are not yet known.

A Damaging Admission

Every time we try to formulate the principles by which to live the superb life we shut out the very thing we are seeking. That something "intangible as the breath of a child," with "everything in it and nothing in it," which Jesus had, escapes us.

This is a damaging admission we have made. In making it we have exposed ourselves to ridicule and attack by those who say such specifications never can be achieved. But we must expose ourselves still more to their attack, just as early scientists did, fooling away in their laboratories; just as the Wright brothers did, trying to fly their canvas contraption. We must admit that not only have we failed, but we shall continue to fail. We shall pass from failure to failure. But if we are patient and intelligent, each failure may teach us something. Thus, slowly moving from failure to failure, generation after generation, century after century, millennium after millennium, we may gradually learn what these specifications are and thus the intangible breath of the child with everything in it and nothing in it may become accessible to him who will follow a known course of procedure.

In the meantime, however, many, perhaps the great majority, will say it cannot be done, just as they did before specifications at physical and biological levels were discovered. They will say, No, not observation and experimentation, but inner experience and appreciation, that is the way. Thus they will escape the labor and failures and ridicule. Furthermore they will have blessed experiences which will come to them without specification or control, like a miracle, flooding into their souls. They will be very happy—in a way.

Choosing Between Two Ways

And in the end they will reap all the benefits of the specifications which the long slow labor of others will have achieved. They will reap the benefits without undergoing the bitter failures and the hours when hope fades. After the work is all done and the goal achieved they will not even have to suffer the finger of scorn pointed at them and someone saying, I told you so, because the final success will be so long postponed that all the obstruction and ridicule which they once offered will be forgotten. Therefore the way of those who refuse to promote or believe in the great search for specifications by observation and experimentation will be a very blessed way and is highly recommended to all who are willing to choose it. But some of us choose the other way. There have never

been many to go this other way. Perhaps there never will be.

One last remark perhaps should be made. To speak of the principles of Jesus is not very accurate. If Jesus consciously followed complete specifications—and it is very doubtful that he did—they are the right specifications not because Jesus chose to follow them. On the contrary Jesus chose to follow them because they were right. Therefore the specifications do not belong to Jesus in any special way. They belong to all mankind. But we do not think that Jesus himself knew what these specifications should be, except that very broad general principle of community of interest, sometimes called love.

But if Jesus did not know the specifications, how did he achieve such a life and personality? He did not achieve it. It was given to him. His life and personality were brought forth by the circumstances, without himself or any other man planning to have it so. These great experiences, great ages, great personalities do occur. The problem is to find the specifications by which to seek and cultivate them and not be forced merely to wait until they happen.

But since the life of Jesus was such a culmination of life's fullness, it offers one of the most important fields of investigation for any who would search for the specifications by which to reach such levels. This, we believe, is his chief value and it is in this sense that we speak of the importance of the principles of Jesus. The great importance of Jesus is not to provide a personality that can be appreciated and thus give us inspiration and stimulus, although he certainly may do all that. But he is more than a theatrical show, a drama or a sermon. His great importance is that in his life suggestions and clues may be found which will ultimately lead us to the discovery of how to attain that rich fullness of experience that he enjoyed.

The Shadows of the Arch of Triumph

By Oscar H. Ludmann

ONCE more the avenue Champs Elysees trembles under the rhythmic tramp of the poilus as they march under the Arch of Triumph. Every heart beats harder to see them pass and when the torn flags come into view, every head goes down in veneration. One wonders where these ranks of manhood come from, arrayed in bright colors and glittering arms; one marvels at so striking a spectacle, made by individual creatures of nature—by men and horses moulded together through the strangest inventions of modern warfare to form a compact whole. It is a picture of strength. It is a picture of magnetism.

When the endless file of soldiers passes by with music and color; when one starts to mark the time

An Editorial Reprinted from The Evening World December 22, 1930

Evil Spirits

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By W. J. Enright



THE PUBLIC ENEMY TODAY

THERE are far too many people, from business men to laborers, who are giving a too eager ear to wild rumors and spiteful gossip tending to destroy confidence and create an atmosphere of general distrust.

The victims of vague fear, on the street and in the market place, are a menace to the community.

These are the defeatists that hold back the return of that prosperity that cannot but come from the limitless resources of the nation.

They are the terrorists that drive the dollar into hiding when it ought to be at work making jobs for the unemployed.

They are the scarecrows of imaginary disasters, the spreaders of rumors having no basis in reality—the carriers of lies.

They are the feeders of that mob psychology which creates the spirit of panic.

They blind the thoughtless to the very evident soundness of our great business enterprises.

It is the pessimists among business men, who lack the red blood of courage, and who are mentally sick with vain imaginings who are responsible for the gloom among the less informed.

The most serious threat to our country today is in the business man of little faith, whose fears are played upon by the most silly gossip which poisons the air with absurd rumors and mean and malicious lies.

These are the public enemies, and in days of war they would be so proclaimed, and in any crisis they are worse than a nuisance—they are a menace.

It is not like Americans to shudder at shadows, or to surrender to fear. The courage, faith, determination, grit and confidence that have made them incomparable on the battlefield have never been more needed than they are today.

But we have permitted the croakers and the irresponsible gossips to charge the air with the poison of falsehoods and baseless rumors, and the air must be purged of the poison.

A truce, then, to the gossips and the mean inventors of wild rumors, for these are the public enemies, whether they operate in the pool rooms or in the most exclusive clubs.

America is all right if Americans are not all wrong. But the weak, the timid, or the malicious croaker of disaster must be made to understand by the way in which his story is received that he is engaged in rather disreputable business.

This breed of mischief-makers is not unknown to our experiences before. We had them in 1873 when they assured us that railroad building had wrecked the country, that vast sections the roads had tapped would have to be given back to the wilderness again.

We had them in the depression of 1893 when they told us that we had exhausted our markets and thereafter would decline in prosperity and trade.

And America moved on each time to greater heights and more abundant prosperity than it had ever known before.

American Courage, American Calmness, American Steadiness, American Grit, American Common Sense, and the co-operation of all classes of the people in creating an atmosphere of confidence and faith will hasten the day of the restoration of prosperity.

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War Debts—A Wall Street View

The Bache Review, a publication of an investment banking concern, J. S. Bache and Company, in its issue of October 18, 1930, puts great stress on the cancellation of war debts as a means of bringing about better international trade relations and general relief of industrial depression.

The *Review* points out that "when England proposed to the United States, early in the post-war period, that all the debts between the Allies be canceled, she was suggesting a sound method of procedure which would have advanced enormously the well-being of the whole world. . . . Such a settlement would have been of much greater value to us in dollars and cents in future business than the total amount canceled, and would have put the whole world, including ourselves, twenty-five years ahead in favorable progress. . . ."

The *Review* predicts that "the subject of cancellation may again be forced to the front by economic developments," such as "the downward movement of commodity prices and the consequent enhancement in the value of gold, giving rise to a situation under which the burden of reparations on Germany and the weight on the Allies of war debts to the United States is being so substantially increased as to be, if it goes further, unbearable. Because of price declines Great Britain's national debt is now worth in goods and services a much larger sum than it was five years ago. In fact, according to a recent article by Sir Josiah Stamp, it is increased by 7,500 million dollars. And in the same proportion and by the same process Great Britain's debt to the United States has been very heavily increased.

"The annuities in the Young Plan were agreed to when the world prices were on a higher level than at present, and Germany is claiming that while the object of the Young Plan was to ease the burden, she is now, as related to the price of goods, paying more than under the Dawes settlement.

"Under the Young Plan, payments of reparations are divided into two classes.

"In the first class are those obligations, the amount of which is fixed and must be paid no matter what the circumstances. These are called the UNCONDITIONAL payments. It is these unconditional obligations which are being commercialized through bond issues and sold on the world markets. They are not subject to change. They amount to an average annual payment over thirty-five years of 685,000,000 reichsmarks—about \$163,000,000.

"The second is a division of payment which allows changes or reduction, called CONDITIONAL annuities, payment of which may be suspended by the Bank of International Settlements for a period not over two years.

But in addition to this the directors of the Bank when, if ever, it appears that Germany cannot meet the payments required in the Young Agreement, may appoint a special advisory committee to consider the situation and to initiate a reconsideration of the amount of such payments. If then serious and continued difficulty is seen for Germany in meeting the conditional obligations under the Plan, they may recommend reductions to the Allied governments interested.

"The average total annuity over a period of thirty-five years is 2,000,700,000 reichsmarks (\$477,900,000). If we deduct from this the fixed annuity of 685,000,000 reichsmarks, which must be paid, we have a difference of 1,315,700,000 reichsmarks (\$313,136,600) and this is the amount which is subject to change—the CONDITIONAL annuity. It can thus be seen that the amount possible of change is equal to about two-thirds of the total.

"At a time of depression all over the world, when these enormous burdens of payment rest upon so many nations and when the United States, as is the fact, will eventually be the recipient of two-thirds of all the money paid to the Allies by Germany,* would it not be wise for our government to consider a reduction in the amounts owed her by the Allies, equivalent to the amount of the CONDITIONAL debt due from Germany, in consideration of the Allies canceling the latter debt. . . .

"There would actually be no philanthropy on the part of the United States in such a move. However we may blindly go on ignoring this situation, our government will never be able to collect the debt in full. If such relief were granted, the advantages accruing to this great creditor country from the increased purchasing power of the other nations, which would undoubtedly follow, would in dollars far exceed the amounts which the United States would cancel. The man in the street should be made to understand this and that a visible reward in dollars and cents would flow to him from the restored prosperity which such a broad move would create.

"The adjustment of the Young Plan to adapt future German payments to the change in the value of gold, would be a minor matter as compared with the suggestion above, but it might still involve a demand from the Allies for a proportionate reduction of the war debts to the United States.

"But the larger movement must be taken up some time, and belief is gaining ground that the present troubles would never have occurred had the war debts been canceled. It is remarked that Mr. Mellon had just this

* During the 58-year period over which reparation payments are to be made, Germany will be turning over to her creditors a capital sum of about \$9,000,000,000. Of this total the United States will receive about \$3,000,000,000.

situation in mind when he said that the entire debt due America was not worth so much to the United States as to have a prosperous Europe for a customer. Other responsible observers contend that there will be no marked enhancement in commodity prices until these financial consequences of the war have been readjusted."

The "Moscow News"

The *Moscow News*, first English paper printed in Moscow, made its appearance on October 5. It is a weekly—that is to say, a "five-day weekly." Its managing editor is Anna Louise Strong, well known to American readers.

The first issue says, "*Moscow News* is perhaps the only institution in the Soviet Union which has had no 'labor crisis.' We have uncovered an unsuspected reserve of folks willing to work. Wives of engineers living in the Grand Hotel declared themselves 'lonesome for something to do,' and volunteered to get news items or type mailing lists. We unearthed American and English students who want to do cartoons or assemble photographs." The managing editor announced that the purpose of the new paper will be "to serve the English-speaking specialists working in the Soviet Union, and incidentally also tourists, Russian students of English and interested persons living abroad."

The paper, however, is expected to serve an official purpose, as indicated by the statement of Vasutin, the editor-in-chief: "The fulfilment of the Five Year Plan demands hundreds of new foreign specialists. It is absolutely necessary to organize the social opinion of these English and American specialists."

"If they see something going wrong, they should have the chance and feel the social responsibility of showing this up. We have 'self-criticism' among our Russian workers and specialists; we must have it also from foreign specialists. To help us correct mistakes, they must, however, understand our life and purpose, and must know that we Bolsheviks can and must and will liquidate those mistakes." Asked by Walter Duranty, Russian correspondent of the *New York Times*, whether an American, "isolated under hard conditions," might send in his story and get assistance through the paper, Vasutin replied: "The tradition of Soviet newspapers is to have on the staff a journalist-investigator, who will try to set right matters complained of by appealing to proper authorities and by the use of publicity. We see no reason why *Moscow News*, within the limits of its ability, should not do the same for foreign specialists."

It is announced that *Moscow News* will carry world news, lively accounts of the Five Year Plan, the farm collectives, Soviet Union art and culture, and the "troubles and triumphs" of the various specialists who are working for economic reconstruction in Russia.

The leading editorial is a defense against the worldwide criticisms of "dumping"—selling Russian goods abroad at prices which seriously undercut the market. The writer says: "If the Soviet Union is thus able to undersell other countries, either because of its need or because of the greater elasticity of its system, it merely behooves other countries to remove the need by credits, or to make their own system more elastic, or to accept their losses."

Statistics of Religious Bodies

The following summary of the federal Census of Religious Bodies taken in 1926 is made from a paper by Dr. C. Luther Fry of the Institute of Social and Religious

Research, read at the last session of the American Sociological Society, before the Section on Sociology of Religion, and printed in the *American Journal of Sociology* in May of this year. It is offered here as a concise and authoritative summary.

"Every ten years the federal government secures basic facts about the church organizations situated within the continental United States. A questionnaire is sent to each local church requesting information about its location, denominational affiliation, membership, Sunday-school enrolment, value of church buildings, expenditures for the year, and similar points."

These data show "the magnitude of the church enterprise" in America. "In 1926 there were 212 separate denominations having 232,000 local churches that reported nearly 55,000,000 members. Approximately 185,000 of the churches operated one or more Sunday schools, with more than 2,000,000 officers and teachers and 21,000,000 scholars. The value of church edifices was more than \$3,800,000,000. Even this enormous total represents only the value of church buildings together with the land on which they stand, and does not include such items as pastor's residences, investment property, school buildings, parish halls, monasteries, and the like which are employed for purposes not directly connected with church services although owned by the churches. Unfortunately the value of most of these excluded items is not tabulated, but parsonages alone are reported to be worth nearly half a billion dollars. Thus it becomes apparent that even the huge item of \$3,800,000,000 is only a part of the total value of church property in this country."

"The vast dimensions of organized religion in the United States are further emphasized by the fact that during 1926 total expenditures amounted to \$817,000,000. Computed at the rate of six per cent, this sum represents the interest on more than \$13,500,000,000."

The "diversity and decentralization of organized religion" are important. "The very fact that, exclusive of oriental faiths, the Bureau lists 212 separate denominations is a striking commentary upon the present religious situation."

While "the last decade witnessed a net increase in a dozen denominations," most of these are small. "There are 92 with fewer than 50 churches each, and of this number 35 have fewer than 10 churches to a denomination. Thus it happens that 20 bodies embrace about nine-tenths of the church-members reported in the census. Even this statement hardly represents the extent to which church-members are concentrated within a few major faiths. Most denominations are localized geographically. Nearly half the membership of the Congregational churches is located in New England and the Middle Atlantic states; more than six out of every ten Jews are found in New York, Pennsylvania, and New Jersey; while seven-eighths of the members of the Norwegian Lutheran church of America live in five states. Because denominations are localized geographically, it follows that in most areas the great majority of churches and members are affiliated with a handful of denominations."

"When analyzing the denominational returns of the census, it should be kept in mind that the Bureau counts as separate denominations a number of organizations whose beliefs are very similar. For instance, the census lists 21 different Lutheran bodies. From the organizational standpoint this interpretation is correct because each of these 21 bodies constitutes a separate administrative agency, but from the viewpoint of their fundamental

doctrines and polity the 21 denominations are much alike. The conclusion is therefore warranted that, in spite of the large number of church bodies in America, the religious diversity is not so great as would at first hand appear to be the case."

MEMBERSHIP

Interpretation of the membership figures is difficult. "Throughout the census report the members of a local church, and thus of the denomination to which they belong, are considered to be those persons who are recognized as constituent units of the organization. The term 'member' does not mean the same thing in one denomination as in another. Among the Roman Catholic and Eastern churches all persons, even infants, are considered as members provided they have been baptized according to the rites of the church. On the other hand, certain denominations consider as members only those persons of mature years who have been baptized and enrolled. Between these two extremes there is nearly every variety of interpretation. Thus the total membership figures of the religious census cannot be used as they stand as a basis for comparison among denominations.

"Recognizing this difficulty, the Census Bureau, in order to arrive at membership figures that are more comparable among denominations, regularly tries to find out from each church the number of members thirteen years of age and over. Although not all churches furnish these data, nevertheless since returns received in 1926 covered more than 45,000,000 of the country's 54,576,000 members, it is possible to estimate with considerable accuracy the membership thirteen years of age and over for each denomination separately." Such figures are given in Dr. Fry's book, *The United States Looks at Its Churches*, published by the Institute of Social and Religious Research. They "show that the relative numerical importance of the different denominations varies considerably when measured by the comparable yardstick of their 'adult' membership. According to the unadjusted figures reported to the Census Bureau, the Roman Catholic church accounted for 34.1 per cent of the country's total membership; but computed in terms of adult membership, the proportion drops to 30 per cent."

From adult membership figures can be estimated the relative strength of the church in different areas. "For all the states, and for most of the large cities, the Census Bureau itself furnishes careful population estimates for 1926 based upon the federal enumeration of 1920 or upon 1925 state census figures wherever they are available. Thus it becomes a relatively simple matter to arrive at the percentage of the adult population in church for the different states and for cities of varying size. Of course, the very fact that these population data are estimates means that they contain certain inaccuracies; but it is believed that they are sufficiently reliable to use as a basis for making important broad generalizations. For example, computations of this kind, made as a part of the Institute's interpretative study of the religious census data, show that the proportion of the population belonging to church is comparatively high in the southern and eastern states; somewhat lower in the Middle West; and considerably lower in the Far West. Utah, with its large Mormon population, forms an exception to the general rule. This state with nine-tenths of its adult population on the church rolls has an even higher proportion of its population connected with the church than states like North and South Carolina and Alabama, which make the best record in the East, having more than seven out of every ten per-

sons on the church rolls. The computations show, however, that as a rule the western states have a low ratio. The states of Washington, Nevada, and Montana have a smaller proportion than three out of ten of their adult population in church. This analysis of census data therefore seems to warrant the generalization that the church is far more firmly established in the older settled sections of America than in the newer areas.

"Further analysis of census materials shows that membership ratios are slightly higher in cities than they are in country areas. Using census data for the United States as a whole, the facts reveal that in cities of 2,500 or more, 58 per cent of the adult inhabitants are church-members, while in the rural districts this ratio is 52 per cent. This difference reflects the fact that many sparsely settled country areas lack churches.

"A word should be said here regarding the exact significance of the ratio of membership to population. It may be felt that membership ratios tend to overestimate the strength of the churches because of the well-known fact that membership rolls often contain the names of a good many inactive individuals. For instance, an investigation made several years ago by the Institute of Social and Religious Research of 140,000 Protestant members on the rolls of village churches revealed the fact that 18 per cent of them could not be classified as 'active,' that is, as persons who attend church regularly and contribute to its support. . . . But there is equally convincing evidence that the ratios are too low rather than too high. The denominational policy of apportioning financial assessments on the basis of the number of members reported by the church tends to make for conservatism in reporting membership data.

"Moreover, it is a well-known fact that many people more or less participate in church activities even though they are not church-members. Statistics collected in connection with the last official census of Canada show that in response to the request, 'Name the denomination to which you belong or are affiliated,' nearly two and one-half times as many people claimed allegiance with the Methodist Episcopal church as were reported to be members by the denomination itself. An examination of these and other materials makes it evident that adult membership ratios are a dependable index of the place of the church in the life of the people."

There are very conflicting opinions on the question whether or not church membership is growing in proportion to the increase in population. These differences "arise from a misunderstanding of the meaning of the available data. Even the government's figures, in this case, must be used with great caution, but they do furnish a basis for computing the growth or decline of denominations.

"Several large bodies during recent years have made important changes in their definition of a member. The Jews, in sharp contrast with the method previously employed of enumerating only heads of households, now consider as members all Jews living in communities having synagogues. As a result, reported Jewish membership rose from 357,000 in 1916 to more than 4,000,000 in 1926. Obviously it would be fallacious to assume that this increase of 3,600,000 represents the growth of Jewish membership during the decade. In a somewhat similar manner, figures for the Protestant Episcopal church, the Christian Reformed church, and the twenty-one Lutheran bodies are affected by the fact that since 1916 these bodies have enlarged their definition of a member

to include, not merely communicants, which was the meaning of the term previously employed, but all baptized children as well. These shifts in definition, as well as organic changes in the makeup of a number of denominations, must be taken into account before computing their growth and decline. When allowance is made for all these factors, the government's figures show that during the last decade the country's church membership increased at almost exactly the same rate as the nation's population, but that there have been striking differences among denominations in their rates of increase and decrease."

RELIGIOUS EDUCATION

The last decade "witnessed an abrupt decline in the relative importance of the Sunday school. Between 1916 and 1926 the increase in the number of pupils in these schools did not begin to keep pace with the growth of the country's population. Indeed, the increase of pupils during the period was only 5.5 per cent compared with about 36 per cent during the previous decade. How can this startling decrease be explained? In part, at least, the answer is to be found in the policy of the Roman Catholic church, which has been rapidly developing parochial schools that take the place of Sunday schools. Statistics published in the *Official Catholic Directory* show that between 1906 and 1926 the number of children attending parochial schools increased by nearly 1,000,000 pupils or, in other words, virtually doubled. During this same period national statistics supplied by the federal Department [Bureau] of Education indicate that the enrolment in public elementary and high schools increased less than 50 per cent, or half as rapidly as parochial school enrolment.

"Even Protestant Sunday schools are not growing so rapidly as formerly. Omitting the Roman Catholic returns entirely, figures for the remaining bodies, which of course are almost exclusively Protestant, show an average increase of Sunday school enrolment during the last decade of slightly less than 10 per cent compared with 37 per cent for the previous decade."

FINANCES

Financial records show that "during the last decade the religious bodies of the United States enjoyed an unprecedented period of material prosperity. The American era of economic well-being which followed the World War enormously improved the financial position of the churches. Between 1916 and 1926 the value of church edifices alone increased more than \$2,160,000,000, or 129 per cent. During the same period, the general level of prices, as indicated by the combined index of retail food prices, rose only 41 per cent, or a third as rapidly.

"In 1916 the value of church edifices represented an investment per adult church-member of \$44.00, but by 1926 this figure had grown to \$87.00. During the same period, the value of parsonages per adult member increased from \$5.79 to \$10.73. Presumably the other items of church property such as schools, hospitals, orphanages, and the like showed a similar increase.

"Because of rapidly mounting building costs and land values since 1916, it may be felt that a large part of the increase in the valuation of church property represents merely an unearned increment rather than newly invested funds. The census figures do not distinguish between these two categories, but in the case of the Methodist

Episcopal church it has been possible from published sources to compare the amount of money actually invested in church buildings during the decade with net increase in value of church edifices. This analysis, which has recently been published as a part of the Institute's study of *Trends in Protestant Giving*, reaches the conclusion that after deducting all figures relating to debts, new money put into church and parsonage property during the decade almost equals the net increase in the value of these items."

"Analysis shows that there has been virtually no increase in the proportion of churches in debt. In 1916 the relative number of churches in debt was 21.7 per cent compared with 21.8 in 1926. However, the indebtedness of those churches which have any debt has increased somewhat more rapidly than the average value of church edifices. The total amount of church debts, which was \$165,000,000 in 1916, reached \$432,000,000 in 1926. In other words, the 1926 indebtedness amounted to 11.3 per cent of the total value of church edifices compared with 9.8 per cent in 1916. Exclusive of debts, the paid-up value of church edifices and parsonages in 1926 represented an investment of \$48.00 for each American fourteen years of age and over.

"The increase in the material prosperity of the churches is still more clearly brought out by an analysis of the expenditure figures obtained by the census. During the year 1926, total reported expenditures, including not only such sums as the salaries paid, the cost of maintenance of church plants, and the payments on debts, but also contributions for benevolences, denominational support, and all other purposes, amounted to \$817,000,000, contrasted with only \$329,000,000 in 1916. Allowing for a slight difference in the relative number of churches reporting, this means that the average church which expended \$1,613 in 1916, spent \$3,783 in 1926, or an increase of 134.5 per cent in ten years. This analysis therefore discloses the important fact that the financial position of the American church shows a remarkable improvement between 1916 and 1926."

CITY AND COUNTRY FIGURES

With the 1926 census it is possible for the first time "to compare national averages for city and country churches. By an urban church is meant one that is situated in an incorporated place that in 1920 had at least 2,500 inhabitants, while a rural church is one located outside such centers. On this basis it was found that 27.7 per cent of all churches were urban and the rest were rural.

"Further analysis of the census data shows that the contrast between these two groups of churches is very striking. The average country church has a total of 115 members who worship in a church building worth \$6,198 and who expended \$1,400 a year, or \$11.29 a member. On the other hand, the average city church has a reported membership of 546, the church edifice is worth \$53,538, and the annual expenditures amount to \$10,011, or \$17.03 to a member.

"Unfortunately the figures are not available on which to base a comparison of the financial status of rural and of urban churches today with comparable data for a decade ago; but in the light of the recent agricultural depression it seems reasonable to infer that the increase among city churches has been greater than among country churches."

The New York Times Magazine

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Section

5

SUNDAY, NOVEMBER 2, 1930.

TWENTY-FOUR PAGES

A GREAT SCIENTIST LOOKS TO GOD

In Seeking Answers to Some of the Profound Riddles of the Universe, Dr. W. R. Whitney, Director Of Many Vast Electrical Researches, Can Find None Better Than "the Will of God"

By GEORGE W. GRAY

A T night a huge electric sign marks the works of the General Electric Company, but it glows, not from a factory building but from the top of the research laboratory. It seems to proclaim, "This is the vital centre of my works! Here is the brain which creates my wonders and my prosperity! Here dwell the geni!"

I had come to interview the chief of the geni, but first it was suggested that I see the laboratories. And so for two days I was piloted around from one magic to the next. I saw a 1,000-watt lamp light up mysteriously by wireless transmission of power. I listened to a reading of itself by the electric book. I watched powerful X-rays that penetrate four inches of steel; vacuum tubes with a strange influence over the human blood stream; power tubes using a fly-power of energy to control many horsepower. One morning I arose before dawn and talked with a man in Sydney, Australia. Every hour there was some new wonder. Electric eyes noted my comings and goings, electric ears obeyed my commands, electric hands opened doors at my approach. The accumulation of impressions was of a kind to make one more eager than ever to see the master of this amazing place, though there was mixed with the eagerness—I confess—an awe of the expert.

HIS office entrance gave the first hint that here was perhaps a different kind of expert. The door was lettered:

Dr. W. R. Whitney
Director of Research
Come in, rain or shine.

On this surprising blanket invitation I walked right in. Dr. Whitney is both executive and scientist and I have heard that he had to struggle over the protest of his business secretary and against the advice of his scientific associates in putting up this unprecedented welcoming sign. It has been up so long now that the orthodox have become tolerant of the heresy—though I did not notice that any one has followed Dr. Whitney's example. But it must have a heartening effect on a young experimenter, struggling through a disappointing or difficult research, to know that he can drop in on the director at any time, rain or shine, in his trouble or his triumph. He is assured of an understanding.

His office is small and unimpressive in contrast with the spacious laboratory rooms which occupy the six stories of the building. And this seemed characteristic of the man whose past experiment. Nor was his battleship stripped of the desks of his assistants. The desks were invariably are. The research was unmistakably his business. In the corner, under a quartz mercury lamp, against the wall, in experiment

years old, rugged, bronzed, quick, in a glow of enthusiasm for a wide range of interests, he is far from the conventional picture of the research scientist. He is anything but cloistered. There are no barren spots or embarrassing pauses in an hour spent with him.

Past president of the American Chemical

get the learned celebrity and listen to the friendly fellow-human who sees your difficulty and is giving you his best help on it. That is how one feels, recalling a first visit with him.

His facility for understanding and helping the other fellow harks back, I think, to a boyhood experience. There was in his

They were wonderful to me and still are." Years later, when Dr. Whitney was called before a learned body to receive its award of the Perkin Medal for his encouragement of research he paid a happy tribute to this friend who had quickened his first love for science. As one reads the words of this memoir, one senses the likeness between Whitney, the professional, and Hall, the amateur with a consuming hobby. Dr. Whitney, too, has his consuming hobbies, and he is an amateur (in the literal sense), and a teacher and inspirer of youth.

Once when an attractive executive position was offered to him he asserted that he "would rather teach than be President." W. D. Coolidge, one of his younger assistants, an experimenter with tungsten and an explorer of X-rays, has said, "It is because Dr. Whitney is there that Langmuir and I can play around. He stands between us and the demands that we do something practical." The amazing practicalities that have come out of the pure research of Langmuir and Coolidge are another story—but the presence of these two men in an industrial laboratory and their freedom to pursue knowledge without thought of its money value, is part of Dr. Whitney's story. One wonders how many productive scientists, scattered through the laboratories, observatories and experimental stations of the world, count Willis Rodney Whitney as their particular Mr. Hall.

FROM the Jamestown High School Whitney went in 1886, at the age of 18, to the Massachusetts Institute of Technology. He had acquired a microscope and had accumulated bottles of biological specimens. He expected to go into science, but had not decided which science, and near the end of his first year the freshman ventured into the college office to ask the president's advice on this momentous choice.

"What would you like best to do?" asked President Walker.

Electric cars had recently made their appearance on the streets of Boston, electric lights were a novelty to the small-town boy, and he answered that perhaps he might like electrical engineering.

"That's a young course, overcrowded, and not sufficiently equipped with teachers and laboratories," answered the president. "If it were I, I'd choose something better established."

(Last year the president of this same institution had to shoo boys away from aeronautics.)

The freshman mentioned that he had been working with a microscope, and probably because of this the president sent him to the biology department. The professor in charge here was a comfortable optimist. "It doesn't make much difference what you decide now," he said. "Enjoy your work. If you are any good you can shift when you want to. All the sciences have much in common. I prepared as a chemist and became a biologist later."

This interested Whitney, and he might have settled in the fascinating world of biology but for a chance contact that afternoon with one of the biology instructors. This young teacher



Dr. Whitney in His Laboratory—"The Best Scientists Have to Recognize That They Are Just Kindergarten Fellows Playing With Mysteries."

Society, member of the National Academy of Sciences, fellow of the American Academy of Arts and Sciences, doctor from half a dozen colleges, holder of many decorations and medals, author of highly technical studies, Dr. Whitney is a world figure in science. But all this grandeur instantly melts in his warming presence. He pulls up a chair; he is solicitous about your problem; he listens sympathetically. And then he answers straight from the shoulder, in crisp sentences that do not blush to include an occasional colloquialism.

home town, Jamestown, N. Y., a wealthy business man, William C. J. Hall, who was an ardent naturalist. Mr. Hall organized a free evening class to introduce a group of boys to the wonders of nature via his compound microscope. The group included only half a dozen—"all that could work together around the rotating table on which he placed his immense microscope," recalls Mr. Whitney. "He did not merely show his specimens, of which he had thousands, but he taught us how to



Scenes in the General Electric Laboratory, Where Electrical Energy Is Made to Do Many Strange Things.

which was the kind that Whitney owned and used. "Therefore I did not like that man or his subject," confessed the very human Dr. Whitney. "One of my chums had chosen chemistry as his specialty, so I turned to it."

Four years at M. I. T., two years abroad earning a German Ph. D., and young Whitney was back in Boston teaching chemistry at his alma mater. He had been at this five years when officials of the General Electric Company approached him. They thought of establishing a laboratory to make researches into electricity and asked the young Tech instructor to take charge of the project.

AN electrical laboratory? But Whitney was a chemist. No matter—all the sciences have much in common; it was the man the business wanted rather than the precise specialist. And so, in 1900, Dr. Whitney found himself installed as an explorer of electricity. At the end of the first year two men constituted his entire research staff. Even after a dozen years twelve men were sufficient to care for all the experimental work in pure science.

"We should certainly have given up in despair if on some Monday morning of those early days our present staff of nearly 500 had appeared," remarked Dr. Whitney. "I should have wondered how I could keep them busy and doubted that there could be any corresponding deficiency in the subject of electricity."

"Now," he added, "our main problem is finding enough men competent to do experimental work and then finding space and equipment for them. We have discovered that the deficiencies in our grasp of electricity are so many that one hesitates to claim that we know anything fully. However, it is pretty clear today that no matter what electricity is, it seems to be the ultimate essence of what everything is made of and by which most processes occur."

"And that ultimate essence itself?" I asked.

"We have our theories," answered the scientist, "but can't prove them." He picked up from his desk a small bar magnet. "Bring this near a steel needle and the needle will leap to the magnet. No one knows why, but we have worked out elaborate explanations. We speak of lines of force, we draw a diagram of the magnetic field. We know there are no lines there, and 'field' is just a word to cover our ignorance."

He held the magnet over a wooden base in which was embedded another bar magnet, and the upper magnet floated in space about half an inch above the base.

"What supports it? Sir Oliver Lodge says it is the all-pervading ether. But Einstein denies that there is any ether. Which is right?"

I say that the magnet floats in space by the will of God. The magnet repels another magnet by the will of God. And no man today can give a more precise answer."

"What do you mean by the will of God?" I asked.

"What do you mean by light?" shot back the scientist. "A beam of light comes speeding from a star, traveling hundreds of years, and finally it reaches your optic nerve and you see the star. How does it do that? We have our corpuscular theory of light, our wave theory and now our quantum theory, but they are all just educated guesses. About as good an explanation as any is to say that light travels by the will of God."

"The best scientists," he added, "have to recognize that they are just kindergarten fellows playing with mysteries—our ancestors were and our descendants will be."

"Then there is a limit to what we can know?"

"It seems so. We move from one theory to the next and always there is something that does not fit in with the other evidence. Take the atom. Yesterday it was whirling particles, infinitesimal solar systems. But that is outmoded now and today the atom is described as a wave in space. Tomorrow it will be something different. The theory of relativity is not final. It won't stand fixed. No scientific concept can stand still. All is in motion. The will of God, the law which we discover but cannot understand or explain—that alone is final."

Pushing the magnet to one side of his desk, Dr. Whitney went on,

In his quick way: "We are lamentably bound by words. A word rarely fits the exact thought. And what I mean by a word is rarely what you mean." And he told this story:

A government bureau in Washington asked the laboratory to undertake certain experiments. It wanted to know how insects react to an atmosphere of hydrogen, to a vacuum and to high-frequency radiation. Dr. Whitney agreed to make the tests. A cage full of cockroaches arrived as subjects, and the director called in one of his laboratory staff—a man of acute mathematical mind—and outlined the first experiment:

"But you know they can't live in hydrogen, don't you?" responded the other.

"No," answered Dr. Whitney. "I've never tried the experiment."

"But it's well known that nothing can live without oxygen," exclaimed the acute mathematical mind.

"Have you heard of the goldfish experiment?" rejoined Dr. Whitney. "The fish were frozen into a cake of ice, left there some time, finally thawed out—and they swam away."

"Oh, no doubt—a case of suspended animation."

That was his word for it.

Dr. Whitney went to another of the staff with the second experiment. The response here was, "Of course they'll die in a vacuum—no oxygen."

"I have never experimented with cockroaches," patiently explained

the director, "but I know this: I have some turtles on my farm. They go down in the mud in September, the mud freezes solid, and they don't come up until May. How can they live?"

"Easy—a case of hibernation."

And this was his word for it.

"I confess I had doubts of the worth of the experiment myself," related Dr. Whitney, "but I was under promise to go through with it. I put a cockroach into a glass tube, sealed the tube, and then pumped until it was as near a vacuum as I could get. The bug dropped and lay still, surely dead. After a minute I opened the tube; he picked himself up and ran away. I tried the experiment again, increasing the time to two minutes, five minutes, and finally to a full hour. In each case the cockroach died and came to life."

"Now here we were," exclaimed the experimenter, his brown eyes twinkling behind their rimless spectacles, "three hibernators, all ignorant, but we had the words all right."

Those turtles—I had heard of them before, of Dr. Whitney's eagerness to be home one Spring from a Pacific Coast trip because he wanted to be on the ground when the turtles emerged from their "hibernation" or "suspended animation."

This bobby dated from 1912 when Dr. Whitney saw three wood turtles lumbering along through the pastures of his fifty-acre farm. He marked them, dated them, and turned them loose. Each year since, he has found others, and now

132 turtles are recorded in his books.

"I like to think," he ventured, "that turtles lie half way from the earliest cell which grew in the ocean to the most recent philosopher ashore—just as mud turtles occupy a halfway stage of development between water turtles and land turtles."

Perhaps nature has perpetuated turtles to remind us of the history of growth, he added, and pointed out differences in intelligence of the three varieties.

"Put a water turtle on a high shelf and it will immediately jump off and commit suicide. Fearful of everything new, and ignorantly assuming that water is always at hand, he jumps from a fancied log into the imaginary water, and gets a real surprise. Water turtles are so inexperienced and stupid that even when blindfolded they do not hesitate, but jump at once."

"The tortoise, or land turtle, is different. He has been ashore and has had experiences which he remembers. Put him on that same shelf and he will cautiously creep to the edge, look carefully, and jump only when it seems safe. Blindfolded, he prefers to sit still and work off the bandage before taking any chances."

"It would seem that the tortoise has a better brain than the marine type. Dissection shows this to be the case, for only in land turtles does cortex, or gray matter, begin to show in animal brain."

And this brings us to another of Dr. Whitney's bobbies—psychology. He sees in the bobbies, with its network of fine lines threading to every part of the body, the prototype of all power, telegraph and telephone networks.

DR. C. J. HERRICK in "The Brains of Rats and Men" computes the number of different connections possible within the human brain, and it is raised to the 1,800,000th power. Even physicists counting atoms and astronomers reckoning in light-years not deal with figures of such size.

But these billions of combinations are not original to the brain. They have been built up, extended, multiplied, as man has grown in experience. In this growth they trace a parallel with development.

"Just as the telephone it grows, increases its that is, puts in more every new experience body adds electrical the brain. In ments and e growth at the umn, a gr and cells v a switch but a"



Listening to the Still Small Voice of the Electron; Dr. Whitney at Work.

Photographs on This and the Preceding Page Courtesy of the General Electric Company.

UNITED STEWARDSHIP COUNCIL STATISTICS, 1930

A blank was sent to the officials of the communions named below and the statistics are from their replies. These statistics are from living donors. Interest and legacies are not included. Budget benevolences are those in the denominational national budget. Denom-

inational benevolences include budget benevolences and such other contributions as are made for denominational missionary and beneficent work outside of the budget. The statistics are for the denominational fiscal years.

The column headed "Total Gifts for All Purposes" in some cases contains gifts from living donors which were given either from non-budget denominational benevolences or for non- and interdenominational benevolences, and there is no method of dividing them.

A	PER CAPITA GIFTS						TOTAL GIFTS						N	O
Communion	B	C	D	E	F	G	H	I	J	K	L	M	N	O
	Budget Benevolences	Non-Budget Denomina- tional Benevolences	Denomina- tional Benevolences	Non- and Inter- denomina- tional Benevolences	Congrega- tional Expenses	All Purposes	Budget Benevolences	Non-Budget Denomina- tional Benevolences	Denomina- tional Benevolences	Non- and Inter- denomina- tional Benevolences	Congregational Expenses	All Purposes	Membership in United States and Canada	End of Year
1 American Lutheran Con- ference	(18) \$2.58	(4) \$2.01	(11) \$4.59	.....	(17) \$15.29	(17) \$19.88	\$2,391,991.00	\$1,863,176.00	\$4,255,167.00	.....	\$14,161,548.00	\$18,416,715.00	926,009	Dec. 31, 1929
2 Baptist Convention of On- tario and Quebec	(8) 4.63	(1) 3.20	(3) 7.84	.....	(3) 26.00	(3) 33.83	255,109.00	176,089.00	431,198.00	.....	1,430,000.00	1,861,198.00	55,000	Sept. 30, 1930
3 Baptist, North	(9) 3.72	.....	(18) 3.72	.....	(12) 19.04	(13) 23.21	5,221,395.00	.....	5,221,395.00	.....	26,731,183.00	32,597,662.00	1,404,228	April 30, 1930
4 Baptist, South .....	.....	.....	(25) 2.03	.....	(24) 8.40	(25) 10.43	.....	.....	7,641,330.12	.....	31,695,818.86	39,337,148.98	3,770,645	April 30, 1930
5 Brethren	(13) 3.04	(14) .97	(15) 4.01	(8) \$0.44	(25) 7.43	(22) 11.88	409,773.00	130,500.00	540,273.00	\$58,625.00	1,000,000.00	1,598,898.00	134,620	Feb. 28, 1930
6 Christian	(22) 1.78	(5) 1.76	(19) 3.54	(11) .11	(23) 8.70	(21) 12.36	170,815.00	168,499.00	339,314.00	10,904.00	832,651.00	1,182,869.00	95,723	Sept. 30, 1930
7 Congregational	(11) 3.09	(15) .76	(17) 3.85	(7) .51	(7) 22.87	(9) 27.23	2,910,973.00	717,966.00	3,628,939.00	477,048.00	21,521,887.00	25,627,874.00	940,802	Dec. 31, 1929
8 Disciples of Christ	(23) 1.56	(19) .55	(24) 2.11	(13) .03	(21) 9.06	(24) 11.20	2,425,390.19	858,727.58	3,285,117.77	50,000.00	14,085,080.10	17,420,257.87	1,554,678	June 30, 1930
9 Evangelical Church	(16) 2.73	(10) 1.46	(13) 4.19	(1) 1.36	(5) 23.59	(7) 29.54	609,331.00	326,653.00	935,984.00	303,945.00	5,275,204.00	6,613,133.00	223,565	Sept. 30, 1930
10 Evangelical Lutheran Au- gustana Synod of N. A. ..	(6) 5.43	.....	(9) 5.45	.....	(13) 18.36	(11) 23.81	1,257,251.48	.....	1,257,251.48	.....	4,236,268.98	5,493,520.46	234,434	Dec. 31, 1929
11 Evangelical Synod of N. A. ..	(21) 2.17	(12) 1.22	(21) 3.39	(10) .29	(10) 20.80	(10) 24.48	559,183.25	315,769.97	874,953.22	76,399.96	5,368,975.69	6,320,328.87	258,228	Jan. 31, 1930
12 Lutheran, Other Synods ..	(24) 1.18	(13) 1.20	(23) 2.38	.....	(22) 8.86	(23) 11.24	97,101.00	98,733.00	195,834.00	.....	728,763.00	924,597.00	82,193	Dec. 31, 1930
13 Lutheran Synodical Con- ference	(15) 2.80	(6) 1.66	(12) 4.46	.....	(16) 16.05	(16) 20.52	2,450,630.00	1,450,238.00	3,900,868.00	.....	14,024,488.00	17,925,356.00	873,454	Dec. 31, 1929
14 Methodist Episcopal	(10) 3.40	(17) .50	(16) 4.00	(4) .64	(11) 19.10	(12) 23.74	13,469,655.00	2,378,892.00	15,848,547.00	2,556,679.00	75,712,174.00	94,117,400.00	3,954,494	May 31, 1929
15 Methodist Episcopal S.	(13) 3.04	(2) 2.60	(8) 5.64	(14) .015	(20) 11.49	(19) 17.15	7,915,936.16	6,779,006.17	14,694,942.33	39,952.59	29,910,067.87	44,644,962.79	2,601,999	Dec. 31, 1929
16 Moravian, North	(3) 6.79	.....	(4) 6.79	.....	(15) 16.34	(14) 23.13	205,044.99	.....	205,044.99	.....	452,064.91	657,109.90	18,620	Dec. 31, 1929
17 Presbyterian, U. S. A.	(7) 4.91	(9) 1.49	(6) 6.40	(2) 1.35	(4) 25.63	(5) 33.39	9,525,719.00	2,885,936.00	12,411,655.00	2,615,873.00	49,658,282.00	64,685,810.00	1,936,776	Mar. 31, 1930
18 Presbyterian, U. S. (S)	(2) 8.61	(11) 1.38	(2) 9.99	.....	(9) 21.28	(6) 31.27	3,940,476.00	629,782.00	4,570,258.00	.....	9,737,577.00	14,307,835.00	457,855	Mar. 31, 1930
19 Protestant Episcopal	(12) 3.08	(20) .44	(20) 3.52	.....	(1) 37.25	(1) 40.51	3,787,446.16	549,405.58	4,336,851.74	.....	45,803,311.47	50,140,163.21	1,237,695	Dec. 31, 1929
20 Reformed in America	(5) 5.85	(16) .66	(5) 6.51	(3) 1.14	(2) 26.11	(4) 33.76	932,727.00	104,923.00	1,037,650.00	181,703.00	4,160,734.00	5,380,087.00	159,325	April 30, 1930
21 Reformed, United States ..	(17) 2.63	(8) 1.53	(14) 4.17	(9) .33	(18) 14.84	(18) 19.33	918,950.00	537,108.00	1,456,058.00	114,993.00	5,185,191.00	6,756,242.00	349,506	Dec. 31, 1929
22 United Brethren in Christ ..	(20) 2.33	(17) .60	(22) 2.93	(12) .08	(19) 12.55	(20) 15.56	918,538.00	236,207.00	1,154,745.00	30,854.00	4,945,493.00	6,131,092.00	394,025	Oct. 1, 1930
23 United Church of Canada ..	(4) 6.05	(21) .16	(7) 6.21	(5) .62	(8) 21.40	(8) 28.23	3,602,602.00	95,693.00	3,698,295.00	369,472.00	12,732,765.00	16,800,532.00	595,178	Dec. 31, 1929
24 United Lutheran Church ..	(18) 2.36	(3) 2.26	(10) 4.63	.....	(14) 18.23	(15) 22.86	2,295,612.00	2,203,885.00	4,499,497.00	.....	17,704,768.00	22,204,265.00	971,187	Dec. 31, 1929
25 United Presbyterian	(1) 10.03	(7) 1.60	(1) 11.63	(6) .60	(6) 23.38	(2) 36.03	1,767,405.00	281,899.00	2,049,304.00	117,949.00	4,118,855.00	6,346,108.00	176,126	Mar. 31, 1930
	\$3.90	\$1.33	\$5.40	\$0.53	\$18.08	\$23.38	\$68,039,054.23	\$22,789,088.30	\$98,470,472.65	\$7,004,397.55	\$401,213,150.88	\$507,491,165.08	23,416,365	.....

Compiled for the United Stewardship Council,
HARRY S. MYERS, Secretary,
152 Madison Avenue, New York City.

A few copies additional are available from the Stewardship Department, 423 Witherspoon Building, Philadelphia, Pa., if desired.

WHAT DAWES AWAITS IN PERSHING'S BOOK

Tells of Characteristics That
Made Commander Great Lead-
er of Armies in the Field.

NO YIELDING IN HIS MAKE-UP

Politicians Who Mistakenly Tried
to Interfere After the Armistice
Seen Learned Error.

Copyright, 1931, by The Chicago Daily News.
LONDON, England, Jan. 8.—(Lat-
viewed by The Chicago Daily News
correspondent today, General Charles
G. Dawes, American Ambassador to
Great Britain, said to-day the im-
pending publication of the memoirs
of General John J. Pershing:

"As an old friend and comrade of
General Pershing, I have been await-
ing the publication of this book with
expectancy. I am saying this before
I have even seen the book, much less
read it, but I venture to predict that
it will bear the imprint of certain
characteristics of General Pershing
which account not only for his suc-
cess but for his fame; not only for
his present popularity among the
rank and file of the A. E. F., but for
the bitter criticism of some of these
same men at the time of their de-
moralization after the war.

"General Pershing had one specific
objective in the war—doing his full
duty. It was impossible for politi-
cians to realize then, as it is im-
possible for them to realize now, that,
in war, a man like Pershing cannot
conceive of such a thing as yielding to
outside pressure. Nor can any but
those who were closely associated
with him in the war realize how im-
possible it was from the inside to in-
fluence him to change any attitude
determined by him in cold blood as
essential to the best interests of his
army. Just as the courageous atti-
tudes of public men, which made
them unpopular in their lifetime, be-
come with posterity often their chief
claim to statehood, so with this
army commander history will assign
as evidence of his greatness some of
the very acts in time of emergency
which set his contemporaries abuzz
with indignation.

After the Armistice.
"Those characteristic qualities
which enabled General Pershing
against enormous pressure to main-

tain the independent functioning of
the American army were mani-
festly conspicuous in similar but
less critical situations. For instance,
the difficulties of the Command-in-
chief of our army during its post-
armistice campaign in France and Ger-
many are little realized and a refer-
ence to them will illustrate General
Pershing's attitude toward the politi-
cians.

"Men who had emerged from more
than forty days of terrible fighting
in the Argonne, and, indeed, all the
army in France, realizing that the
war was over and won, naturally
tended to relax the degree of disci-
pline maintained which the Com-
mand-in-chief deemed absolutely
necessary, both as a matter of wis-
dom and duty. With the coming of
the Armistice there had been 'loose-
ness' upon France, like a swarm of locusts,
a great number of well-meaning
Americans, including politicians, who,
covered by the civil and military war-
time organizations, plunged them-
selves into various activities, includ-
ing oratory, which for want of bet-
ter terms I may describe as designed
for the selfish relaxation of the Ameri-
can soldier and partly for his over-
indulgence.

"In speeches and published inter-
views they were telling the soldiers
of the great debt the nation owed
them and that when they came back
to the United States our citizenship
would at their feet as conquering
heroes. Individuals and organized
minorities of every kind were
pressing upon the authorities and
officers of the army for preferential
treatment for individuals and
troops in the matter and method of
demobilization.

That 'Demanding Road Work.'
"One of these individuals, who
afterward came not only to recog-
nize and confess his error, but to de-
fend General Pershing at home, pro-
tested that it was an undignified and
a wrong thing to compel the Ameri-
can doughboys to work upon the
restoration of certain French roads
in accordance with war-time inter-
army agreements. He regarded this
work as something insulting to them
and to their service.

"A very considerable part of our
army, of necessity, never handled
anything but spades and other im-
plements of hard work in the war,
and they did their glorious work with
them. It was not their fault that they
were not at the front. They were
the same kind of men as the rest of
the army and when the German
break through came on March 21,
1918, some of these engineer soldiers
working near the British line had
thrown down their spades, taken
rifles from the dead on the battle-
field and joined in the desperate
counterattack with the British
troops.

This particular individual, far from
resenting an insult to the American
army, was himself insulting a con-
siderable section of it who had spent
virtually all their war service dig-

ging, in ditches, building railroads,
ereciting hospitals and procuring and
moving supplies and munitions. He
was unwittingly encouraging insubor-
dination in the military organiza-
tion at a time when the natural re-
action made maintenance of disci-
pline absolutely difficult.

"Another man published critical
interviews based on American com-
plaints as to the alleged non-delivery
of food and mail sent during the
war to soldiers and received at the
time when the troops were in action
under conditions impossible properly
to visualize.

"Showing Mock' on Army's Deeds.

"I mention these two instances be-
cause the mere question—two pow-
erful American politicians—were
called before General Pershing, who
set forth the natural consequences of
encouraging insubordination to the
American Army at such a critical
time of natural restlessness. These
men were honest enough and sensible
enough to realize the faces of the
facts, which they had not known, and
the reason for the attitude of General
Pershing. On their return to Amer-
ica, they immediately became power-
ful defenders of the honor and record
of the American Army and of its
commander, at the very time when
the detailed investigation commit-
tee were starting upon their quest
with the fool idea that they could
exploit themselves and their political
interests by throwing mud upon the
American military achievement.

"Our great war president, Wood-
row Wilson, and his Secretary of
War, Newton D. Baker, had protect-
ed the American Army from political
mischiefs. Thank heaven that
the commander in chief was
the war itself. He did not then, like
the generals in our Civil War, have
political assassins firing at his back
when he was facing the fire of the
enemy.

"Nobody knew better than General
Pershing that his refusal to grant

the generally demanded relaxation of
discipline to our army during the
post-armistice period was making
him unpopular for the time being
among our soldiers. But he knew
that he owed it to them and to the
country to take no risks by granting
indiscriminate leaves of absence, for
instance, and send his men back as
he did—at army upon whose conduct
during their entire stay in France
there had been as spot or stain, and
who left a memory not only in
France but in the world which is a
glory to our nation and its history.

Influenced Solely by Duty.

"General Pershing's closest associ-
ates in the war remember no act or
decision in matters relating to the
welfare of his army and to the carry-
ing out of his duty to it and to our
government in which he seemed un-
duly influenced by personal interest.

"In these days of widespread politi-
cal cowardice and playing to the
crowd it is well to point out that in
the long run General Pershing has
been rewarded for his performance
of duty, not only by general public
respect and high appreciation, but
also by the love and devotion of his
noble comrades in the rank and file
of the American Expeditionary
Forces, whose real interests were
ever nearest his heart."

To Ship Southern Cross to Sydney.
SAN FRANCISCO, Jan. 8 (Up-
ton).—Destined to become an exhibit in a
Sydney museum, the globe-circling
monoplane Southern Cross was on its
way today from Mills Field to
Australia with folded wings. It will
be shipped by freight over the 7,600
miles of Pacific Coast it flew with
Wing Commander Charles Kingsford-
Smith and his crew in June, 1930.
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require twenty-six days. The flight
was made in 88 hours, 26 minutes.

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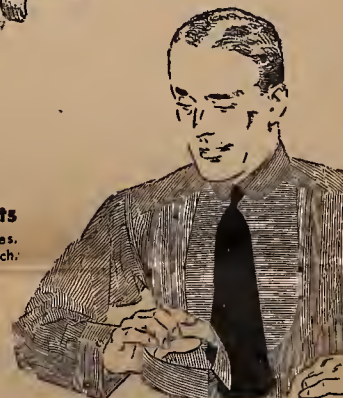
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STEIN-BLOCH SALE OF SUITS AND OVERCOATS

Continued From Preceding Page.

the human and which are proper to the marriage contract and inseparably bound up with wedlock; in such things undoubtedly both parties share equally."

"It is true," he continues, "that marriage becomes much more difficult to imitate by a lively conformity of spirit the mystery of which we have spoken, namely, that close union of hearts and minds which is known readily with real certainty without any admixture of error, and for the same purpose he has constituted the Church the guardian and interpreter of the sacrament." He states by a special sacrament, the efficacious power of which, although it does not impress a character, is undivided.

ried parties are oppressed by strained circumstances, their necessities must be relieved as far as possible.

child—which, indeed, is not contrary

Equality of Rights.

ently, as experience shows, that
plorable defections from religion
occur among the offspring, or at
least a headlong descent into that
dignified indifference which is closely
allied to impurity. Then is this also
to be considered: that in these mixed

lay down the grounds, the conditions, the method and precautions to be taken in a case of this kind in order to safeguard the education of the children and the wellbeing of the family, and to remove all those evils

they have received will be a assistance to them. Let them constantly keep in mind that they have been sanctified and strengthened for the duties and for the dignity of

Since it is no rare thing that the perfect observance of commands and conjugal integrity counter difficulties because the

The Religion of Jesus In a Confused World

Will the colleges produce leadership for the future adequate in technical ability to manage a machine society and adequate also in spiritual insight and perspective to direct it for the betterment of mankind?

The Buck Hill Falls
Midwinter Conference
of the
Middle Atlantic Field Council

February 6-8, 1931

A Preface to Life

I N his widely read book Mr. Walter Lippmann suggests that, when the modern man surveys the flux of events and the giddiness of his own soul, he comes to feel it is he of whom Aristophanes was thinking when he declared that "Whirl is king, having driven out Zeus." Contemporary religion and morals are characterized by their relativism. On the college campus and in the community are hundreds of thousands of "strange, absurd, pathetic, conquering, notable Hamlets . . . with a score of platitudes on their lips and a score of unrealized desires in their hearts."

Turning from these intimate personal concerns we observe equal confusion and maladjustment in social, political and economic fields. A billion wild horses of our machine civilization are on a run-away, as we enter the year nineteen thirty-one. Millions of men are unemployed in almost every country of the world. Most of the nations are like wounded men, held back from each others' throats only by the still incapacitating wounds of the last conflict. Vast, paradoxical Russia is trying an experiment of planetary significance for good or evil, or both. India under difficulties is evolving into a nation, conscious of its own powers and eager for self-government.

On the other hand, in many aspects of our common life progress unquestionably has been made. The optimistic American setting, out of which most of us have come, guarantees that we will constantly remember the brighter parts of the total picture. However, not forgetting or minimizing recent gains, to be realistic today is to recognize our quandary. It is to ask such questions as: How may we control our economic and social machine so that personality may be enhanced? What kind of men are needed to effect such control? How do we become such persons? What contribution does religion offer? What significance does Jesus have in a religion adequate for the personal and social strains of modern men and times?

It is against such a background that students and professors will leave the hectic life of the campus to confer with each other at Buck Hill Falls, concerning the resources which the religion of Jesus has to offer to confused moderns. Unfortunately it is true that the "crowd" at college is not interested in such fundamental matters. But this conference is not for the press-agented majority; it is planned for the minority which, while certainly not ascetic, is engaged, consciously or not, in an open-minded quest of a valid, potent, virile personal and social philosophy of life.

Program

Friday Evening, February 6th

- 6:00 Dinner
8:00 First session; the New Auditorium, The Inn.
I. Statement by the Chairman of the Middle Atlantic Field Council,
Mr. Luther Snyder
II. The Confused World—Mr. J. Stitt Wilson
III. Open Forum Discussion
IV. Introduction to Leaders and Resources
V. Worship—Mr. David R. Porter
VI. Brief meeting of the Agenda Groups

Saturday Morning, February 7th

- 7:30 Breakfast
8:30 Worship—Mr. David R. Porter
8:45 Personal Responsibility for Social and Economic Reconstruction
Mr. J. Stitt Wilson
The Contribution of Jesus to a Confused World—Dr. Robert E. Speer
Open Forum Discussion
10:30 Recess
11:00 Meeting of the Agenda Groups, under the leadership of
Mr. Charles Bond Mr. Paul Limbert
Mr. Fay Campbell Mr. Patrick Malin
Mr. Maynard Cassidy Mr. W. W. Mendenhall
Mr. John Currie Mr. Stuart Nelson
Mr. Phillips Elliott Mr. Frank Olmstead
Mr. Frederick Iglar Mr. Douglas Steere
Mr. W. E. Kroll Mr. W. H. Tinker

Saturday Afternoon, February 7th

- 12:45 Lunch
(The members of the Middle Atlantic Field Council will lunch together
in the Bluestone Room.)
1:45 Sports and recreation
5:00 Informal chat with Mr. J. Stitt Wilson
He will be glad to talk about his experiences in England with the
Labor Movement, or any other matters of interest.

Saturday Evening, February 7th

- 6:15 Student Movement Dinner
Address—The Student Movement in the light of "Detroit"
Mr. David R. Porter
8:00 Meetings of Agenda Groups. (Same as on Saturday morning.)

Sunday Morning, February 8th

- 7:30 Communion Service
8:00 Breakfast
9:00 Informal Open Forum—Messrs. Porter, Wilson, and others
10:00 The Technique of Creative Personality—Mr. J. Stitt Wilson



Important

GENERAL SESSIONS will meet in the new Auditorium. Meeting places for Agenda Groups and special groups will be announced from the platform.

MEALS for conference delegates will be served in West Hall (second floor).

WINTER SPORTS. The person in charge will be announced at the first session. He will be the source of information regarding toboggans, sleds, skis and other sports equipment. Most of Saturday afternoon will be free for sports and for fellowship with men from other colleges and for personal conference with leaders. The leader of your Agenda Group will be glad to facilitate interviews.

TECHNIQUE. Groups on the technique of carrying on campus religious work have not been organized. Any staff secretary will be glad to confer with you about these technical matters; he will also suggest persons from other universities or colleges about whose experience you should know. Your greatest help along this line may come to you in a talk with the president or cabinet member of the Association in a "rival" college who sits next to you in the auditorium or in the Agenda Group meeting.

TRAINS. Cresco, Pennsylvania, is the railroad station of The Inn, at Buck Hill Falls. It is reached by the Delaware, Lackawanna and Western Railroad. A round trip ticket costs less than two one-way tickets. Buses meet all incoming trains. The schedule of trains arriving at Cresco in the late afternoon is as follows:

Leave Philadelphia (Broad Street Station) 1:00 P. M.

Arrive Cresco 5:14 P. M.

Leave Scranton 2:30 P. M. Arrive Cresco 4:18 P. M.

Leave Hoboken 2:20 P. M. Arrive Cresco 5:14 P. M.

ACCOMMODATIONS. A special conference rate of \$7.00 has again been secured at The Inn for the week-end period, beginning with dinner Friday evening and extending through Sunday morning. Lunch on Sunday may be secured at extra cost. Delegates at each table in the dining room will be responsible for serving themselves in family style.

REGISTRATION FEE for the conference is \$2.50 for each person.

FRANCIS A. HENSON, Executive Secretary of Conference,
Room 607, 347 Madison Avenue, New York, N. Y.



The Present Position of American Churches

By H. PAUL DOUGLASS

Institute of Social and Religious Research

THE PRESENT POSITION of the Church in the United States is disclosed in the United States Census of Religious Bodies, made in 1926 and published in the late spring of 1930. This official source of information puts beyond dispute some of the more familiar aspects of organized religion. It shows 232,000 churches divided among 212 denominations, with a combined membership of 44,380,000 persons 13 years old and over—approximately 55 per cent of the population of the United States. Some 10,000,000 additional child members are reported, but the denominations vary greatly in the counting of children, so that a strictly comparable total cannot be determined. These churches own buildings worth \$3,800,000, besides parsonages and property for educational and philanthropic uses, and spend annually \$851,000,000 upon their current work. The number of churches comes within one-tenth of equaling the number of public schools; Sunday school enrollment is only one-sixth smaller than public school enrollment and general church expenditures come to forty per cent of expenditures for public education.

This is an astounding showing. Yet in these still more amazing United States even so vast a Church might still be a relatively dwindling one. What then are the institutional trends of the Church? How is it going during the first three decades of the present century? Is it increasing or declining? Are its fortunes ill or happy? Where will it be if present trends continue?

Church membership included just a shade larger fraction of the American people in 1926 than it did in 1916. By this test, the Church has neither progressed nor declined. Both Church and Nation slowed down slightly in the last decade and in much the same proportion; and while single-year statistics since 1926 seem to show actual falling off of gains for certain major denominations, they are not general enough, nor long enough continued to demonstrate a trend. Yet the Church in these first decades of the century is holding its own numerically.

The great Protestant groups, Baptist, Lutheran, Methodist and Presbyterian, which comprise the bulk of the religious population, have just about maintained their relative numerical proportions. No one has run far ahead of the others and none has fallen appreciably behind. In spite of the sensational growth of certain other denominations, particularly the Mormon and Christian Science, the well-established older faiths

still contain over 90 per cent of the Nation's total church membership. This is because the erratic fringe tends to ravel out nearly as fast as it is knitted up. Except as between Catholic and Protestants, the main denominational pattern remains little altered for the Nation as a whole.

The churches are distributed over the country much as they were twenty or thirty years ago. They have multiplied in proportion as population has come to any area, but remain few where people are few. Under rural conditions, churches are many where people are many, especially where there are two separate races whose institutions must duplicate one another, as in the South. And generally where churches are relatively many a larger proportion of the total population belongs to them.

On the whole, the churches go on expressing themselves in the old forms. Public worship and preaching, Sunday schools, a variety of pastoral ministries and oversight, subsidiary organizations within the Church along age and sex lines, organized social activities for the group, philanthropy and missions—these continue to furnish the framework on which church life is built. Whether the churches command more week-day time than formerly for their activities is not known, but something is learned by comparing a group of contemporary churches recognized as traditional in outlook and program with a group which has greatly broadened and "modernized" its scope. Both pack about 80 per cent of their total week's attendance into Sunday. Possibly whatever changes have occurred have had to be confined within a more intensive use of the Christian Church's traditional day. The continued devotional and liturgical use of the Bible and of the familiar forms of song and prayer makes it unsafe to assume that any essential change has come over the inner experience of devout persons in worship or religious contemplation, however greatly the rationalizations used to justify the experience may have been altered.

There is not a shred of external evidence that the American people are tending to discard the Church. Its more massive aspects are little modified; the inner experiences which it mediates show no trace of qualitative change; it still attracts about 125 women to every 100 men. If this were the whole story, it would be unpleasantly suggestive of a highly traditional institution well entrenched in the habits of the Nation and not very responsive to the tremendous

surge of new life in this age. But this is not the whole story.

America is getting fewer and larger, probably fewer and better, churches. Their rate of increase has been only one-fourth of the population; their average size has jumped from 150 members to 191 in twenty years. The tendency is the same in all regions, and with Negro churches as well as white. However, with the breaking up of solid, racial colonies and the necessity of establishing parishes among the more thinly scattered constituents within the general population, the average size of Catholic churches has fallen.

The redistribution of church membership into larger units has involved the abandonment of many over-small churches, especially in the country. Strange to say, this is sometimes cited as a sign of religious disintegration. But no one cries over the fact that there were 25,000 fewer public schools in 1925 than there were in 1906, for the consolidation of "little red school houses" is recognized as a gain.

Church establishments today are worth more than three times what they were in 1906, and investments in their structures increased 50 per cent faster than national income in recent years. What is true of church property is equally true of current expenditures, which increased by 148 per cent between 1916 and 1926 and rose from \$4.82 per capita to \$10.22. These rates of gain far outrun any shrinkage in the purchasing power of the dollar. The obvious explanation is that growth in wealth under modern methods

of mass production is much more rapid than growth in numbers and that the churches have measurably shared the growing prosperity of the Nation.

Growth of church membership, however, has not kept pace with population in cities of 25,000 and over; but neither have school buildings, transportation systems, sewers and methods of city government in the same places. The abnormal growth—particularly of the smaller cities—has left virtually all social institutions behind. It is in the Middletowns of America that churches are most conspicuously behind in the race with population.

The Catholic Church has reported a growth in adult membership considerably slower than that of population, approximately 25 per cent for the twenty years, 1906-1926, as against 39 per cent for all churches. Roman Catholics now constitute 30 per cent of the total adult church membership, in contrast with 34 per cent twenty years ago. This decrease is directly related to the reduction of immigration from Roman Catholic nations, first by the exigencies of the World War, and subsequently by legislation favoring the predominantly Protestant nations of Northern Europe.

Seven major Protestant denominations, on the other hand, report that during the first decade of the century six new persons annually joined the church for every 100 members. During the last decade the rate had dropped to 5 per 100. But new members are drawn first of all from the families of old mem-

(Continued on Page 25)

CAN RELIGION STOP WAR?

By WILLIAM PIERSON MERRILL

President of the World Alliance for International Friendship Through the Churches.

"CAN religion stop war?"

Some answer that religion never has stopped war, and never can. Others say with equal or greater positiveness that religion is the only force that can stop war, and that, "if there ever is another war, the Church must bear the responsibility for it." What is the true answer?

If the question means, "Can religion stop war *after it starts*?" the answer is, No. Nothing has yet been found that can be depended on to stop war once it has started. The time to stop war is before it begins.

The question may mean, in the minds of some, "Can the pulpit prevent war?" Again the answer is, No. At best preaching, resolutions, denunciations of war, apostrophes to peace, can help a very little, if they give voice to a really united and intelligent religious sentiment among the people.

But if the question means, "Can religion, as a spirit, an attitude, of determined friendliness, gathered up into a common spirit, pervading all that the religious bodies and their members say and do and think, avail to make war less likely?" then the answer is, Yes, better than any other force. Religion, as a force to depend on, is not just what the preacher says, or what the church bodies declare. Religion is a spirit, an attitude, of the people. If the hearts of the religious people of America are set on goodwill, that can prevent war.

A practical question emerges: What can I do to help? Let me attempt to offer some general suggestions:

1. You can make yourself an efficient working part of some religious organization.

To declare that the churches alone can prevent war,

THE PRESENT POSITION OF AMERICAN CHURCHES

(Continued from Page 8)

hers. Do church-member families have as many children now as they used to? If not, this factor obviously affects the rate at which the religious birth-rate can be multiplied. It would be unsafe to assume that the decline of revivalism—the most characteristic of the earlier Protestant methods of recruiting adherents—accounts for the reduced evangelistic ratio. If the reduction is permanent it can only be made up for by better conservation of members when once they have been secured.

Contrary to popular impression, a larger proportion of city than of country population has always been in the Church. Staggering, therefore, as are losses from the shift of American population from the country to the city, they are probably proportionately lighter than the losses which formerly attended the scattering of population up and down the vast frontier where the institutions of religion did not exist.

Although American Sunday schools have increased during the last twenty years at the same rate as the public schools, their own rate of growth has considerably slowed down. Statistical evidence, accounting in part for the changed tendency, is found in the decline of Roman Catholic Sunday schools, a decline much more than made up by the increase of enrollment in Catholic parochial schools.

On the Protestant side, a marked increase in the number and variety of organized activities for children and youth under church auspices has been registered. Along with this has gone an inclination to give as having educational significance and guidance all the character-forming efforts of the Church. Surveys show that virtually all children of Protestant constituencies are in Sunday school at some time during their childhood. The total bulk of church-directed activity properly regarded as educational has proportionately increased, even though the more narrowly systematic form of Sunday school instruction has somewhat declined.

Church benevolences have shared in the great absolute gains in expenditure. The 1926 census showed benevolences receiving twenty cents out of every dollar expended by the Church. While earlier censuses did not report this, eleven large Protestant denominations had exactly the same ratio in 1913. Under the impetus of drives benevolences climbed to a war-time peak about 75 per cent higher than normal, then declined sharply, and became temporarily stabilized at about the 1913 ratio.

It is popularly believed that church attendance has declined, and certainly fewer traditional services are carried on. Sunday night services particularly are

often omitted. On the other hand, Protestant churches, including hodies which in earlier decades opposed such observances, now put vastly increased stress upon the observance of Lent and Holy Week. Massed attendance at particular seasons goes far, though no one knows just how far, toward offsetting the decreased rate of continuous attendance.

While enough small and experimental sects have appeared during recent decades to swell the total list, the really notable trend is in the direction of the combination of denominations into fewer and stronger units. Not fewer than eighteen denominations actually completed such mergers between 1916 and 1926. Most of these took place within the same denominational families, but occasionally between bodies of diverse origins.

The last two decades, likewise, have seen the growth of an extraordinary, extensive and varied system of inter-church cooperation. Perhaps the best known is the Federal Council of the Churches of Christ. Similar inter-church federations cover the most important special fields of church activity. State and local federations parallel the most important of these national movements. The rapidly increasing independent and federated churches represent the revolt of local communities against the evils of the denominational system and a growing capacity to forget sectarian differences.

In the sphere of the Church's pastoral relation, a noteworthy trend is reflected in the greatly increased number of church offices open daily for consultation and the meeting of human need. Numbers of people not regularly attached to churches use these facilities. In this connection there is much more cooperation than formerly between churches and other constructive social agencies. Equally well marked is the growing recognition of recreation as a normal human need to which the Church must minister, leading among other things to a wide spread of organized athletics as a phase of church life.

Finally, to manage the very much more complex institution that the Church has become, new types of administrative leadership have had to develop. The Church has called into use skill in organization, promotion systems, publicity, accounting and all the means of institutional efficiency.

The total body of evidence shows that organized religion is growing considerably more rapidly than is population, and that, considered in its whole length and breadth, the Church as an enterprise is considerably more than holding its own. Of its lapse or ultimate disappearance one finds no evidence in objective trends covering the first three decades of the twentieth century. To say this is not to deny that much suggests a vast institution keeping up with the age in its externals, but scarcely a thing of originality

or keen adaptation. This is enough to give pause to optimism. Many thoughtful minds also doubt whether the value of the Church is commensurate with its bulk and power. Even so, we should be unwilling to be stampeded in our judgment of the times when ecclesiastics with little perspective and short memories report that church business is bad, or when secularists, with no feeling for the meaning that the Church has for others, assume that it is upon

the rocks. It is quite possible, too, that the reaction against the notion of the Church as the synonym of religion has tended to understate the sense in which it is the symptom of religion. If men keep guarding and cherishing this confessedly earthen vessel, it must be because they still find treasure in it.

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Church Conference of Social Work to Meet in Minneapolis

PLANS for the second annual meeting of the Church Conference of Social Work, to be held in Minneapolis, June 14-20, as an Associate Group of the great National Conference of Social Work, are maturing. Church Conference representatives met for the first time with the National Conference Division Chairmen on January 6, in an all-day session planning the program, and the Church Conference has been asked to participate in joint sessions with several of the other associated organizations.

A General Committee for the Church Conference has been created, with fifty-three members and with Professor L. Foster Wood, of Colgate-Rochester Divinity School, as Chairman. The personnel of the Committee includes denominational social service secretaries and representatives from councils of churches, federations of church women, affiliated organizations of the Federal Council, theological seminaries and pastors.

Two projects are being undertaken this year, in addition to regular program plans for the conference week: first, the placement of speakers on the spiritual significance of social work in the churches of Minneapolis and St. Paul on Sunday morning, June 14; second, the setting up of a daily vesper service, from 4:30 to 5:15, open to all who are in attendance at the National Conference. The Westminster Presbyterian Church has been secured for these services. There will be a period of music, followed by an address each day on the general theme, "The Spiritual Resources of the Social Worker." Dr. Richard C. Cabot, of Harvard, President of the National Conference, is to take the opening service on Sunday afternoon. Dr. Graham Taylor, of Chicago, Professor Frank J. Bruno, of St. Louis, and Dr. Worth M. Tippy of the Federal Council are to have charge of the other services.

The topics on the program include: The Church and Unemployment, The Rural Minister and Social Work, The Church as a Factor in the Social Work

of a Community, The Place and Opportunity of the Church in the Care of Dependent Children, and, for ministers, reports on Trends in the Social Activities of Churches and The Pastor and Life Adjustment Problems. A Fellowship Dinner is planned for Thursday evening, June 18, with discussion on follow-up of the White House Conference on Child Health and Protection and the place of the Church in the program. The National Conference on Social Service of the Episcopal Church is arranging a discussion on The Spiritual Effects and Values of Community Chests. On Tuesday, June 16, the luncheon period will be given over to the Religious Interests Committee of the Minnesota State Conference of Social Work; Wednesday, June 17, is set aside for denominational meetings; on Thursday, June 18, there will be meetings of the several church conference sections.

Membership dues in the Church Conference have been fixed at one dollar annually, including Proceedings. It is hoped that all members will also take membership in the National Conference of Social Work, which will entitle them to reduced railroad rates.

The headquarters of the Church Conference will be at the Curtis Hotel, and delegates are urged to secure their reservations directly from the hotel at as early a date as possible. Rates for single rooms are \$2.00 to \$3.00. Local arrangements for the conference are in charge of Rev. Clair E. Ames, and the Minneapolis Church Federation is joining with C. D. Pugsley in underwriting the expense of the conference.

The Research Department of the Federal Council is this year taking charge of the literature and exhibit booth, and double space has been secured, which will afford adequate consultation facilities.

Copies of the complete proceedings of the 1930 Church Conference of Social Work may be obtained at the office of the Social Service Commission, 105 East 22nd Street, New York, at \$2.50 per hundred.

raise it to Heaven. And who

CHIEF DISORDER OF THE MODERN WORLD: THE RUIN OF MEN.

All men are affected almost equally by temporal upheavals, disasters and ruins. Yet if we view the world with Christian eyes, and we find, what are they all in comparison with the ruin of souls? Nevertheless, it may be said with all truth that the chief disorder of the modern world is the ruin of men, and economic life and the multitudes of men can only with difficulty pay attention to the spiritual remedy, namely, the eternal salvation.

Instituted pastor and protector of the flock, the chief duty of the office of Pastors, who redeemed men by His blood, who secured them from the danger which threatened them, the pastoral office, moreover, is to lead men, who already have eternal solicitude, for means to their assistance, appealing to their consciences.

are bound to this cause by justice and charity.

For what will it profit men that they have a prudent distribution and use of their money, if they make it possible for them to be rich even the whole world, if they do not use it to the glory of God? (60.) What will it profit them sound principles in economics, if they permit themselves to be swept away by selfishness, by avarice, by avaricious, by avaricious and sordid greed, if they do not fear the Commandments of God and if they do all things contrary to His will?

The Cause of This Loss of Soul
The fundamental cause of this
tion from the Christian law
cial and economic matters, and
the apostasy of many workmen
from the Catholic faith which has
stemmed from it, is the disorderly
tion of the soul, a sad consequen
of original sin, the source of the
of all other evils.
By original sin the marvelous

of man's faculties has been arranged that now he is easily astray by low desires, and attempted to prefer the transient good of this world to the lasting good of heaven. Hence comes that insatiable thirst for riches and temporal possessions, which at times has impelled men to break the law of God and trample on the rights of their neighbor; but the condition of the economic world today more snares than ever for humanity the uncertainty of economic conditions and of the whole economic order demands the keenest vigilance. The most unceasing engraving of error on the part of those engaged therein and as a result, some have been hardened against the sting of conscience.

which enable them to increase profits, and to safeguard against sudden changes of fortune the w masses by unremitting toil. Easy returns, which an open offer to any one, lead many to interest themselves in trade and to neglect their own business, and to reap profits with the least labor. Their unchecked speculation is raised and lowered out of accord for gain, making void almost prudent calculations of producers.

The regulations legally enacted by the corporations, with their division of responsibility and limited liability, have given occasion to abuses. The greatly weakened accountability makes little impression is evident, upon the conscience. The worst injustices and frauds

Boards of directors proceed in an unconscionable method even in violation of their trust in regard to those who savings they administered. The last paragraph of the opinion pronounced the unscrupulous but unthoughtful speculation of men without heeding to answer real appeal to the lowest human passion. There are to be paid in full for their satisfaction into gain.

Failure to Enforce Moral Law

A stern insistence on the law, enforced with vigor by the authorities, could have dispelled perhaps averted these enormities. This, however, was too lamentably wanting. For at the time when the new social order was beginning, the doctrines of a half-

Those who first entered upon the broad way which leads to destruction (62), easily found motives to their iniquity because of their manifest success, the arrogant display of wealth, the position of the scruples of more consciences and the crushing

doning the true path, it is a
prising that in every country
tudes of workmen, too, are
the same morose, all the more
cause very many are opposed
their work to mere tools
and a concern for the well-
their souls, indeed without the
est thought of higher interest
The mind shudders if we con-
the frightful perils to which
morals of workers (of boy
young men particularly), as
virtue of girls and women
posed in modern factories; it
call for the greatest economic
and above all the disgraceful
conditions prove obstacle
family tie and family life; if
remember the inauspicious dis-
placed in the way of a proper
ance of the holy days.

How universally has this Christian spirit become inspired! Formerly produced such lofty sentiments even in uncultured and uneducated men! In its stead, man solicitude he to obtain his daily bread, and in any way he can, and so labor, which was decreed by Providence for the good of man and soul even after original sin. Everywhere has been changed instrument of struggle. Paradoxical matter leaving the fact nobled and transformed, who are corrupted and degraded.

THE REMEDIES:
 Economic Life Must Be Inspired by Christian Principles.

For this pitiable ruin of which if it continue will

all efforts to reform society can be no other remedy than and sincere return to the teachings of the Gospel. Men must observe the precepts of Him who said:

Continued on Following Page

**FORDHAM TO CONFER
DEGREES UPON 1,200**

**Class Day and Alumni Reunion to
Precede Commencement Week,
Which Opens June 14.**

conferred upon the graduates of the various departments of Fordham University at the eighty-sixth annual commencement during the week of June 14, according to the program announced yesterday. The College of Arts and Sciences will graduate 285 students; the law school, 375; the

The exercises will begin with class day and the alumni reunion on Saturday, June 13. There will be a baseball game between the varsity and alumni in the afternoon. Special reunions will be held of classes which

On Sunday, June 14, the baccalaureate services will be held in the chapel with a solemn high mass and

The commencement of the College of Pharmacy will be held Monday evening in the gymnasium with an address by Dr. Shirley W. Wynne, Health Commissioner. The law school commencement will be held on the campus Tuesday at P. M., with Supreme Court Justice John T. Loughran as the speaker. The commencement of the College of Arts and Sciences graduates

Plans for social events for the graduating class include a dinner at the Hotel Victoria on Wednesday.

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Deadly Dread Disease

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Where Jesus Found God

By J. S. Dancy

DAVID and Simeon were both good men, but they would have been unhappy in worshipping together. David danced wildly before the ark. Simeon never danced before the ark, for a thousand years of civilization had dissociated Jehovah from the old cedar chest, and he mournfully awaited the consolation of Israel. Here is the problem that culture is ever bringing to religion. When God is near he is likely to be small and bound up with separatist and group interest. When God grows great he tends to withdraw afar. As he assumes cosmic responsibility he becomes less religiously available. Negativeness and remoteness is the price he pays for dignity. Israel brought an incomparable revelation of the grandeur of God, and then she lost him. The unique work of Jesus was to bring the great God near again by a better interpretation of his greatness.

Fellowship Before Knowledge

Jehovah is the only God of the ancient world who has survived. The others, some of whom once appeared to have a more promising future than he, are dead. They died of that intellectualism which lies at the root of idol-worship. Its assumption is that before we can have fellowship with God we must first picture or define him. Idolatry busied itself with reducing the vague intimations of the primitive mind into standardized interpretations of the facts of the spiritual world. These were invested with a dogmatic finality which made it impossible for religion to readjust in the light of growing experience. Greece is typical. Here the priests of the early religion were left to carry on their ritual, which was becoming meaningless in the changed conditions, while leadership in the attack upon contemporary problems of thought and conduct passed to the new intellectual class. Religion and science became at odds until the traditional faith was completely lost to view by advancing life. The uncritical faith of the fathers became a myth to the children.

Among the Hebrews, however, religious thought kept in the main current of advance and no rift appeared between science and religion. This was because of the Hebrew insight that fellowship with God must precede valid knowledge of him. The Hebrew religion did not confront the complacent pagan orthodoxy with a developed view of God to substitute for false conceptions. It only pleaded against a too hasty systemization of religious belief. It objected to the stabilization of the idea of God upon the low level of primitive culture. Its protest against graven images was in the interest of tentative religious views, open to revision. Basic for the Hebrews was not any picture of God but genuine fellowship with him under loyalty to his leadership. Thus they took all pains to see that Jehovah was near. They settled at Sinai because he dwelt in the mount. They remained

there until in the ark of the covenant they found a device which gave him mobility. Then with him they launched upon new and untried ways. Finally Jehovah seemed to have come to rest at Jerusalem in the midst of his people.

The Return of the Great God

This proved, however, to be only a halt in his pilgrimage. Through their dedicated wills and open minds a greater conception of Jehovah was developing among the Hebrews. The tribal deity had become the Creator, but this appeared to necessitate his removal somewhere to a seat near the center of the universe. All nations became subject to him, but this seemed to render it less practical for him to concentrate his attention merely upon Israel. Jehovah became invested with a character of spotless moral holiness, but this seemed to remove him far from proximity to sinful man. The symbols of his presence were still cherished at Jerusalem, but it was becoming impossible for the more thoughtful Jews honestly to believe that he was there. Jehovah had escaped into the heavens and left earth desolate. Hence arose what has been the central problem of religion ever since: May God be brought to earth? May man be brought to God and heaven?

Jewish apocalypticism was the first answer to this question. The great God would return, but not to so sordid an earth as this. First he must reconstruct it into a suitable dwelling-place, and then upon his own conditions and in his own time he would descend to reign. The Jewish world in Jesus' day was feverish with this expectation. At this point Paul remained an unreconstructed Jew. The coming of Jehovah was his great hope. The failure of his own righteousness to establish a link with the holy, transcendent God prepared him for the vision of the Damascus road. He rejected the Jesus of history as unequal to the great role (2 Cor. 5:16) and found in the heavenly Christ the mediator between the upper and the lower worlds.

The Search for Infallibility

But few have Paul's capacity for visions. Hence it was the task of the catholic church to find a way by which this sinful world may tap the reservoirs of divine grace above and make them available for all sorts and manners of men. This it did by the sacraments, which it declared were a monopoly of the Church of Rome. Protestantism appeared as a critical movement, but it did not question the Jewish world-view, now powerfully re-enforced by the Platonic tradition. It simply denied the claim of the Roman church to be the official channel between earth and heaven.

Protestantism in due course set up another ladder, the infallible book. But this dogma being unable to

resist the attacks of the critical spirit, an attempt was made to attach infallibility to a portion of the book, particularly the teachings of Jesus. But here again the realization that Jesus was a man who had appeared in history, at a definite period, has raised the question whether something local and relative may not have mingled with his teaching. The lack of the absolute in the historical Jesus is driving some, as Paul was driven, to the heavenly Christ. Here, it is urged, is a Christ beyond the reach of historical criticism. But this Christ is not beyond psychological criticism, which reveals him, when considered apart from the historical Jesus, as but little more than the personification, according to individual taste, of the ideals current within the church at any given time or place.

Here Christianity approaches bankruptcy. Better is the view that if we cannot insist upon the absolute validity of every detail of Jesus' teachings in the gospels, we can present the character portrayed there as disclosing the nature of God. Here the terrain is solid but not broad enough. We are likely to be left with the impression that God is still too far away for direct intercourse and that we must content ourselves with his photograph. This photograph, let us say it reverently, is not enough. "My heart and my flesh cry out for the living God."

The Experience of Jesus

Indispensable are the teachings of Jesus. Indispensable is the character of Jesus. But why have we made so little use of the experience of Jesus, which is really the most indispensable of all? Here is where historical Christianity has gone most astray. It has allowed the dramatic experience of Paul to divert attention from the far more profound religious experience of Jesus. What Jesus knew of God enabled him to do a really radical piece of criticism. He goes back to the point where the greater God was making his escape from earth and recovers him for us here. This will become clear if we are able to feel that whatever ideas Jesus had which were peculiar to his day, lay at the periphery and not at the center of his mind. For Jesus the traditional separation between heaven and earth actually disappears and he is able to announce to those about him that the kingdom of heaven is among them.

Jesus did not think of God's function as creator of the universe as removing him from contact with any specific part of the universe in the interest of the administration of the whole. That God is creator made it certain to Jesus that he is immediately active wherever life is found, whether in bird, in man, in blade of grass or flower. For Jesus God's holiness was the moral phase of his creative activity and so insures his presence wherever moral values are involved. He is wherever the sheep is that is lost, and where the physician is needed he is there. He may leave the morally self-sufficient to themselves, but not the struggling soul. Jesus attributed some things sown in the world to the activity of "an enemy"

(Matt. 13:28), yet he declared that "every plant which my heavenly father hath not planted shall be rooted up" (Matt. 15:13). Furthermore, he saw in every evil situation an opportunity through which God might manifest the greater good.

God in the World

This faith gave Jesus that power over his environment which the accounts of miracles in the gospels attempted to express. That such power is normal to those who share his faith in God Jesus indicated when he declared that his disciples would do even greater works than he. To Jesus God is that something which exists in connection with every situation in life which renders possible the realization out of it of unique and exhaustless good. Jesus did not subscribe to the view that, because God is in his heaven, all is right with the world. He appears rather to have held it fact that all is right with the world because God has no heaven except the capacity of the world to achieve infinite worth. Jesus had little interest in mystic visions because he was always occupied with the eager search for the possibilities of goodness and beauty existing in his actual physical and social environment. The quest for God did not lead Jesus beyond the world; it only led him to communion with life in its fulness and upon its highest levels.

To Jesus God became greater than Simeon had ever conceived him, nearer than David had ever experienced him. If this be true, then to find the best in any situation, the really best, is to find God. To devote ourselves to the realization of the best in spite of all, or with the help of all, is devotion to God. To believe that all things may be made to work together for endless good is to believe in God. To give way to this best that is seeking to work within us and among us is to experience the power of God. We may desire some more concrete vision of God than this, but it may be questioned whether in so doing we are not yielding to a temptation to violate the first commandment. We may always long for some graven image, but the spot where it is set up will mark the end of our spiritual pilgrimage, and God will go on without us.

Light

I BURIED Faith deep, deep,
Saying, "Let her sleep, sleep
For ever and for aye."
But when had come the day,
Within that lonesome place
I met her face to face,
As beautiful as morn—
Save that my crown of thorn
Had left upon her brow
A scar that shames me now:
A scar that is so bright,
That I have named it Light.

CHARLES G. BLANDEN.

Dec. 1932

CHRISTMAS AND "THE MESSIAH"

By MARSHALL BIDWELL

Organist and Director of Music, Carnegie Institute



ing of carols and the many other manifestations of joy. All these traditions are very dear to us—we take them as a matter of course, but how many of us ever take thought as to how they came about? Why is it that "The Messiah" holds a place in the hearts of the people that no other oratorio can ever displace?

In the first place, "The Messiah" was the result of inspiration of the most concentrated and intense kind. The whole oratorio was set down on paper in twenty-four days; Handel hardly ate or slept during this time. Considering the immensity of the work and the short time involved, it will remain perhaps the greatest accomplishment in the whole history of musical composition. In the words

To many of us the Christmas season does not seem complete without some thought of Handel and his greatest masterpiece, "The Messiah." It is just as much a part of the Christmas festivities as the sing-

ing of Newman Flower, one of Handel's biographers: "It was the achievement of a giant inspired—the work of one who, by some extraordinary feat, had drawn himself completely out of the world; so that he dwelt—or believed he dwelt—in the pastures of God. He was unconscious of the world during that time, unconscious of its press and call; his whole mind was in a trance. He did not leave the house; his manservant brought him food, and as often as not returned in an hour to the room to find his master staring into vacancy. When he had completed Part II with the 'Hallelujah Chorus,' his servant found him at the table, tears streaming from his eyes. 'I did think I did see all heaven before me, and the great God Himself!' he exclaimed."

Judging from a comparison of Handel's other works, especially the great number of operas which are obsolete, it seems certain that at no other time had he experienced the same emotional sense, that of being swept by some heavenly influence; in none of his oratorios does he approach the same heights of inspiration.

What manner of man was this who, at least once in his lifetime, was able to experience those uplands reached only by the higher



I did think I did see all heaven before me,
and the great God Himself!

qualities of the soul? In discussing Handel's personal characteristics, one is always tempted to compare him with his great contemporary, Bach. Both were born in Germany in the same year, 1685. They never met, and a study of their widely divergent paths proves more than ever that all creative artists are the product of their environment. Bach lived a humble, simple life devoted to the Lutheran Church, and always remained a German. His compositions as a whole are more polished, of greater inventive power, and of greater variety of form than those of Handel. Handel's life was that of a great opportunist; he went to Italy and came under the influence of the conventional Italian opera of that day. Through force of circumstances he later became a naturalized British subject and spent most of his life trying to please the English king and the capricious London public. It is not hard to understand why his works were brilliant and popular, while those of Bach were introspective and reflective. Handel wrote for the singer, emphasizing beauty of melodic form, whereas the music of Bach is chiefly instrumental in spirit and character. Handel thus appeals to the general public more than Bach.

Arthur Johnston, critic of the *Manchester Guardian*, calls Bach a Gothic and Handel a Renaissance artist. Percy Scholes in his interesting book, "Crotchets," follows out this analogy between music and architecture. He says: "Handel often uses lumps of masonry when Bach would develop delicate decorative tracery or crossing ribs of vaulting. Handel plans big

mass and space effects; by means of size and contrast he strikes at our feelings where Bach is intent simply on self-expression."

As to Handel's personal traits, he was simple, direct, masterful, and rather brusque; his recklessness in making enemies and his struggles with unruly singers and factions among the London public engendered some bitterness of temper, but he was sincere and honest in his dealings and the general tone of his life was high, especially when one considers the tendencies of the age in which he lived.

Handel's charitable nature is well illustrated in the story of the first performance of "The Messiah." He wrote it in 1741 at the age of fifty-six, at a time when his fortunes were at their lowest ebb. His operas had failed and he became bankrupt and closed his theater, withdrawing completely from public life. Even the king hated a failure. One can imagine Handel's state of mind when, on the twenty-second of August, he sat alone in his room with the libretto of "The Messiah" before him. Charles Jennings, a wealthy aristocrat

of some poetic leanings and noted throughout London for his conceit, is given credit for compiling the words, although some writers insist that Jennings' secretary, Poole, made the actual choice of passages from the Scripture. A letter from Jennings to a friend reads as follows: "I shall show you a collection I gave Handel, called 'Messiah,' which I value highly, and he has made a fine entertainment of it, though not as good



Comfort ye, my people, saith your God. . .

as he might and ought to have done. I have with great difficulty made him correct some of the grossest faults in the composition. But he retained the overture obstinately, in which there are some passages far unworthy of Handel, but much more unworthy of the 'Messiah.'"

The oratorio was completed on September 14, and on the twenty-ninth Handel finished the first part of another

oratorio, "Samson."

Music was now rushing through him like a flood. He had no thought of production, for he had decided to leave England at the first opportunity. So "The Messiah" was shelved for several weeks, when an invitation came to him from the lord lieutenant of Ireland and the governors of the



Hallelujah! for the Lord God omnipotent reigneth. . .

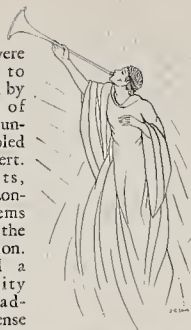
three charitable institutions in Dublin to go to that city. Impelled partly by the thought that London no longer wanted him, and as much by his genuine sympathy for the wretched prisoners who were often left to starve in the debtors' prison, he immediately responded to the call. It is worth noting that the great soul of Handel never refused an appeal to charity, and it is appropriate to record that "The Messiah" probably has contributed more money to charity than any other work of art.

Handel took his score of "The Messiah" to Dublin with him and the first performance took place on April 13,

1742. Ladies were requested not to wear hoops, and by this sacrifice of fashion seven hundred were enabled to hear the concert. Of the soloists, Mrs. Cibber, a London actress, seems to have made the greatest impression. Her voice had a beautiful quality tinged with sadness, and so intense was her feeling in "He Was Despised," that the Reverend Dr. Delaney, intimate friend of Swift, exclaimed as he sat in his box, "Woman, for this be all thy sins forgiven thee!" The whole performance made a tremendous sensation and one Dublin journal spoke of it as "far surpassing anything of that nature which has been performed in this or any kingdom." The event may truly be regarded as the greatest in Handel's life. Years of misconception, partial neglect, and bitter rivalry were forgotten in that hour of triumph.

"The Messiah" was repeated with equal success on June 3, but was not performed in London until March 23, 1743. It created no impression in England because the people were not ready for it and were in the throes of a bitter religious controversy over the question of performing a sacred work in a playhouse. The clergy called the oratorio a sacrilege, and Handel a heretic.

It was not until Handel began his performances in aid of the Foundling Hospital in the chapel of that institution that "The Messiah" came into its own. But even at one of its early performances a few courageous souls hailed it as a masterpiece of religious thought, and the king attended and was so moved by the fervor of the "Hallelujah Chorus" that he rose to his feet and remained standing until the last chords had



The trumpet shall sound, and the dead shall be raised. . .

dropped to silence. The audience took its lead from the king and rose also, whether out of respect to the king or from their own exalted feelings will never be known.

During his life Handel raised 11,000 pounds for the Foundling Hospital by performances of "The Messiah." It was always his favorite work and it is said that once when a friend complimented him on the work, Handel replied, "I should be sorry if I only entertained them; I wished to make them better." On the sixth of April, 1758, the blind Handel, then seventy-four years old, conducted his last performance of "The Messiah." A few days later, on Good Friday, he died.

After 1784, performances were given regularly in Westminster Abbey on a huge scale with an orchestra and chorus of over five hundred, so that from that time there was no lack of appreciation from the English people. In fact "The Messiah" is the one work which reaches the hearts of the British people more than any other, and it is singularly appropriate that Handel was buried in Westminster Abbey.

What are the attributes of this wonderful oratorio? Tenderness, purity, grandeur, and an almost prophetic elevation. From a technical standpoint the most remarkable thing about this work is its absolute simplicity. Handel was not an explorer in either harmony or counterpoint. He worked wonders with materials that would have sounded banal in the hands of a lesser man. He never used complexity when simplicity would serve, and it was this economy which gave him his remarkable reserve and enabled him to turn an ordinary climax into a glorious triumph. Indeed, the "Hallelujah Chorus" is a unique illustration of this principle. Its analysis reveals an unusual simplicity, and there are but few modulations.

Another distinguishing quality of Handel's music, as brought out in this oratorio, is a certain pathetic feeling equally removed from the sensuous and the abstract. This is observed in such

beautiful solos as "Come unto Me" and "I Know That My Redeemer Liveth." The lovely "Pastorale Symphony" paints the tranquil scene in colors most delicate and subtle. The numbers which follow come nearer to drama than any other part of the work. The birth of Christ is not described, but we are taken to the fields where the shepherds abode by night, and we can listen with them to the heavenly communication. An inferior composer would have ended the oratorio with the overpowering "Hallelujah Chorus," but the audience is successfully carried through the elevating emotions of the third part, which is concerned with the life of the world yet to come, finishing with the full choir of the whole company of heaven ascribing honor to the Lamb that was slain. So in the "Hallelujah Chorus" we hear a human, earthly song of rejoicing in which a thousand throats proclaim the triumph of their Lord, while in "Forever Worthy Is the Lamb," we hear the voices of the redeemed. The Amen Chorus in its apparent simplicity veils a great amount of learning. It is one of Handel's great triumphs in the field of counterpoint. Not being hampered by words, the composer gives free reign to his genius. The effect produced is that of majestic grandeur. The canonic imitation is so studiously concealed that the last thing one thinks about is the labor it must have cost to invent it. It is a fitting close, for all emotion has now been spent and only one word can express the emotional feeling of the Christian disciple—it is this glorious Amen.

Perhaps another secret of the greatness of this oratorio lies in the fact that it treats the drama of human redemption as a poem rather than as a mere record of events. Handel must have realized that the facts of Christ's life were as nothing until they became symbols. In this stupendous masterpiece he released mankind from the bondage of fact and wrote the romance of human redemption in characters of immortal fire.

in heaven for us? Before the foundations of the world were laid Christ was crucified. The plan of Calvary is older than the plan of creation. The crimson of the cross has the same cleansing power as of old. Come to him, for you find this text glorious, and heavenly peace shall fill your soul. Weymouth translated the words: "Throw all your anxiety on him, for he himself cares for you." You will find that you will be able to go out saying: "Blessed be the Lord, who daily loadeth us with benefits."

What a refuge for our souls, what amazing grace our Savior reveals! Let fears go, and pray God, through Christ, that your soul may be saved, steadied and even more than this. When you bring your troubles to the Lord, leave them there! Do not go back and take them up again, for if you do the cares will again burden you. As J. R. Miller says: "When anxiety begins, faith ends."

There came to me not long ago a story of a young woman who found it necessary to enter again into the business world after several years of home life, for her husband had lost his life in a street car accident. She was not thoroughly strong in body, and was sorely tested by the strain under which the daily battle for bread placed her, with a mind greatly disturbed because of the fearful shock of sorrow and a soul without hope in God or the knowledge of the Lord Jesus. All these things combined to disturb this young business woman, and the devil daily fashioned problems in such a way that she was at the bounds of despair and almost ready to take her life. She called her friend and said: "If you do not see me again, this is good-by." In a moment the Christian girl to whom she had spoken sensed the situation, and asked that, before she faced such a terrible and cowardly deed, they spend the day together. "Where?" asked the young woman. "First at my church this morning," replied the girl, "and receive a message that will give you hope." "Do you mean to tell me that any power in this world can work such a miracle for me?" "Yes," answered the girl, "I do. I know Christ can solve problems." "That would be a miracle!" replied the distraught one. "That is what my Savior is always doing; he is always working miracles," said the girl. "But," said the young woman, "I do not believe he can work one in my case; however, I will spend the day with you."

She came into the church. The congregation sang: "Out of my bondage, sorrow and night, Jesus, I come; Jesus, I come!" Little the people knew the battle that was going on in the soul of that woman, as she sat in a back seat with scarcely a hope of receiving a blessing. Yonder in the choir sat her friend, singing and praying, but before the hymn was ended this soul had found relief from the burdens that pressed so heavily, and had received assurance that the problems of body, soul and spirit could be met. Step by step, as the minister preached, new rays of light were given, and a glorious hope came. The text was: "Surely he hath borne our

sorrow." When the service ended, two redeemed souls went out together, rejoicing in the loving care of God, revealed through Jesus Christ.

I do not care what your problem is, your difficulty, your sin, your despair, I challenge you with the words with which God has challenged me. This message is his, that every soul may lay sin, disappointment, cares and anxiety just where God has bidden us, on his own great heart.

"Crisis" In Religion

By DONALD MACKENZIE

"CRISIS" is the leading word in all discussions at this tenth annual conference. This being so, let me call attention to the fact that this word Crisis came into prominence in modern thinking through the influence of the Danish writer Kierkegaard. It was from him that the Barthian school adopted the term, and it plays so large a part in the attitude and outlook of this school that it gives it its distinctive name, "The Theology of Crisis." What, then, did Kierkegaard mean by crisis? Perhaps the best way of understanding this is by dealing with three kindred words used for "time" in Scripture.

First, there is the general word *chronos*, or time, viewed without regard to its content—what we may call clock time, each hour of which is equivalent in length to every other—colorless time, abstract time.

But real time is different from that. It has content, texture, meaning, and so we have the second word, *krisis*—which means time filled with destiny, time which is critical. That was what Shakespeare had in mind when he said: "There is a tide in the affairs of men which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries." There are times when we are at the crossroads, where the road forks to right and left, up or down, either . . . or. The next step you take determines not only itself, but the whole future. An American poet has said: "Once to every man and nation comes the moment to decide . . . and the time goes by forever." That is crisis. Julius Caesar, for instance, said of the battle of Munda in Spain that he fought other battles for glory, but this one for his very life. His fate depended on the issue of that fight.

Now, this earnest urgent view of time is the Biblical view. According to holy Scripture, all times are not alike. There are times and seasons—epochs, turning-points for individual souls, for nations and for the Church. We as ministers should keep this in mind in dealing with souls. Those who write on conversion say that some conversions are by "lysis," and some

■ This article by the professor of systematic theology in Western Theological Seminary is part of an address delivered at the tenth annual conference of the seminaries of the middle Atlantic states last month.

by "crisis," using medical terms. Lysis is a gradual cure, by slow, steady, imperceptible stages; crisis is a sudden cure, when things come to a head, and they pass the danger point into convalescence, or alas, end in disaster. But perhaps every soul has its crisis—its time of decision—and more than one such. You know how the expression, "the existential moment," was used by Kierkegaard to express just this critical moment for the soul.

There is, however, a third word which should be noted in this connection, and that is *kairos*. Now, *kairos* is time viewed as opportunity. Kierkegaard calls it grace-time, a time when God comes to men or nations or Churches with his gift in his hand to meet their crises, be that crisis physical or social. Both, in fact, are but the two sides of the same reality. In the New Testament the gospel-time is the time of opportunity. Eternity breaks into time. God comes with his richly laden hands to our need, our guilt, our perplexity, our despair. Jesus comes to Jericho once, and Zachaeus has his opportunity. The gospel of Jesus Christ, in one word, is God's opportunity for man's crisis. Every time you preach is such a time in a peculiar way.

Another word is so closely used along with crisis by this thinker that I shall say a word about it; viz., anxiety. Crisis produces anxiety—it may be even despair—and faith is the soul's grasp from the depth of its despair at God's opportune gift; and when this is done, joy follows, joy in the midst of tribulation—"comforted despair," as he calls it, for that is one way in which Kierkegaard describes faith.

You have heard so much of crisis—crisis in economics, in politics, in morals, in thought, in the soul—that I would call your attention to the fact that you must not make your spiritual home in crisis; you must pass on to *kairos*, opportunity. You are messengers, ambassadors of the Savior who brings God's *kairos* or opportunity to the world's crisis, and you are to remember Paul's great word to the Colossians: "Redeem the opportunity." Be willing to pay the price in order that this remedy of *kairos* be healingly applied to the crisis of souls and society. You are entrusted with a healing gospel, a redeeming message. Diagnosis is good, but a diagnosis which ends in itself is futile; it must issue in deliverance, in recovery. That is your business; suffer me to remind you that it is only by a patient, prayerful reading of Scripture that you can hope to get your commission as healers and your remedy. Then you can face the crisis. Having tested the efficacy of its healing power in your own soul, you can recommend it—aye, urge it on others, as a dying man on dying men.

Kierkegaard also reminds us how we ought to read Holy Scripture, and he uses two adverbs.

First, contemporaneously. You should read it as if God were speaking to you now. This is not a dead message to a bygone age, but a living present word of

the living Christ now. You are contemporaries of men, and God is contemporary with us all. There are two errors which we shall avoid if we do this. We shall avoid the error of living in the past, and we shall avoid the error of living in the future. I need not speak to you of the danger of living in the past. But we may also be in advance of God. The man, for instance, who says, "There will be no temple in heaven, therefore I am not going to trouble about the Church on earth," is that impossible creature who is in advance of God. Read God's word contemporaneously, and it will save you from both errors.

Second, you must read the Scriptures individually. You must, in reading about Abraham, say: "Am I like that? What decision, what denial, what enterprise of faith does God ask of me now?" When you read the story of the good Samaritan, ask if you are the priest or the Levite who passed by on the other side. Ask if you are the good Samaritan or if you are not. Let the Word be focussed on your own soul. Ask if you can say, like Paul: "He loved *me* and gave himself for *me*." Question your own heart as to the question: "Is my citizenship in heaven?"

In one word, the Scriptures are the most contemporary and the most individual of all books, because in them, whatever may be said of them from the historical, antiquarian or critical points of view, we have God now speaking to men. You are living in a day of crisis—crisis everywhere; but you are living in God's great day of *kairos*, of opportunity, and never forget that God's great day of crisis, of judgment, waits for us and for our hearers. Therefore be instant, in season, out of season.

The Judge And the Advocate

By J. F. SHEPHERD

"PUT yourself in his place," is the best advice for Christian workers. In a western city lived a man who, with his wife, was a regular attendant upon the services conducted by the writer. His wife a member, he an interested listener, with frequent words of appreciation. He had been for more than 30 years county judge, with charge of the juvenile court as well. A man of the world, he had not scrupled to resort to methods too often in vogue in the political arena which, because of his high conception of the life of a Christian, kept him from a profession of his faith.

I had longed for his salvation, but found the usual methods of approach impossible with him. On one occasion I said to him: "Do you know, I studied Blackstone, and had the law in mind, but the Lord and my mother stood in the way. Now, with my knowledge of methods of procedure and of the foundations of law, if I had a case in your court and knew it was not a good one, I wonder whether I know enough to plead it for myself." His reply was: "Dr. Shepherd,

WHAT RELIGION MEANS TO ME

BY MARY PICKFORD

Direct Quotation
Limited to 500 Words

RELEASE DATE JUL 25 1933



Drawing by Marcel Mauri

EXPLAINING religion is an unusual rôle for me to attempt, and, I don't mind confessing, a difficult one; not that I am hesitant about sharing such intimate views with others, but chiefly because I don't know that I have skill enough to do it convincingly. My problem is not how and what I feel about spiritual things but how to write them down on paper intelligently. It is like trying to measure the heavens with a yardstick; but even that, I suppose, can be done after a fashion, and so after a fashion, I shall set down what religion means to me.

I have always had the feeling that religion was something to be lived, not discussed. Perhaps that is what has been the matter with it; we've spent too much time talking about it and

not enough trying to live it. Talking about religion involves one in definitions, and definitions can be distressfully hampering, like unattractive high fences which shut in and shut out thought and breed all sorts of misunderstandings and confusion. And this seems particularly true when religion is involved. We use the same terms and words and yet mean different things.

Frankly, religious definitions give me cold shudders; they seem so unrelated to practical every-day living, so stiff, so squeaky. This may be due in part to the fact that when I was a little girl I had so many antiquated and quite terrible theories about religion drilled into me by well-meaning teachers, that it was years before the fear they implanted in me left. I still have vivid crayon-like memories of that God who I thought ran the universe. He was a severe old gentleman with a long white beard, sitting on a golden throne in the skies, who seemed to spend most of His time trying to catch people, and particularly me, in mistakes and sins for the sole purpose of punishing them. I devotedly prayed to Him; I was afraid not to, as they told me His displeasure was devastating. That He might help me in a friendly, understanding way was too good to be true. He seemed to be too far away to help, but very near if punishment were needed. My little homemade prayers were seldom answered, but this, I suspected, was due to the fact that our family was poor and unimportant.

But there was one who never failed us children. No matter how bad times got, how empty the larder, or how complicated our personal problems, we knew that our mother was always there with the answer. We knew that she would take care of everything and she always did. We kids had no worry, no concern, no anxiety. We knew that no matter what might happen, and plenty did, she would never fail

us, and throughout her beautiful and constructive life she never did. It was through my mother that I first learned what the term "love" really means. She diffused love in all directions as a flower diffuses perfume, and as I began to grasp the meaning of this, the severe old gentleman with the white beard and the throne was swept out of the skies, and a beautiful sense of universal love began filling the spaces around me. Here was a new idea of God for me. He was not here, not over there, but everywhere present. He was Mind, Life, Wisdom, Love . . . the Source of all good . . . understanding, friendly, helpful!

When I learned that the term "good" was but another synonym for God, religion began taking on a different meaning. I could translate it into a matter of goodness. Thinking good, expressing good, and particularly identifying good in everybody and everything. It wasn't a question of being "piously good" or of "squeaking with goodness," but of utilizing good in a practical way. To me the quest for good, even in the humblest task, was identical with the quest for God. The good element to me became the God element, and the more I came to know about good in its innumerable phases, the more I came to know about God. After all, living divinely is quite simple if we can but uncomplicate ourselves.

II

I HAD NOT gone far in my new spiritual explorations before I discovered that the most important thing I had to contend with at all times was my thinking. I had been accustomed to watching outward effects, and it was somewhat disconcerting to find that what I saw without was the result of what I was thinking within, that as thoughts made up my conscious existence, so in turn my conscious existence determined my outward experiences. I found that my personal, private thinking was diffusing itself in all directions, without the aid of words, and was bringing back into my experience like for like, more often than not "pressed down and running over." It was like an echo, flinging back at me what I myself had sent out. Perhaps that is just what it was — an echo, a cosmic echo. But it taught me never to go before an audience, or in front of motion picture cameras, without thoroughly inspecting

my thinking . . . mental attitudes . . . motives, and being sure that my thought display was the best I could assemble for the occasion. We are learning slowly, but nevertheless learning, in the professional world of the stage and the theatre, that even the finest acting technique and skill cannot hide the flavor of the thinking back of it.

I like to think of religion as an attitude of thought, a way of living. This helps keep it fluid and practical. The goal? Perfection! Isn't that what all of us are really striving for — greater perfection in being and expression? But as I admit that I am seeking greater perfection, am I not saying in other words, "I am seeking God?" May I not in all reverence and intellectual honesty use the term "perfection" for God, if by so doing, I get a closer understanding of Him and our relationship?

The way of perfection is simple but difficult. To me it means being one's best, doing one's best, and looking for the best in the other fellow. It requires discipline and continuous effort, but it is one of the happiest ways through the tangle of human living. That very wise carpenter who lived many years ago must have understood this when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

So my God, instead of remaining a hazy, vague abstraction, has become a vitalizing presence, like space, everywhere present, everywhere available. Recently, a friend was telling a group of small boys about God and His aliveness and nearness, pointing out to them that there is no place where God is not. She paused for a moment and one of them asked abruptly, "Well, is God in the jails?" Somewhat puzzled for an immediate answer within the radius of the understanding of the boys, she used a teacher's protective device and put the question back to the class. None of them had an answer with the exception of the smallest, and he said quite condescendingly, "God's in the jails, but those birds inside don't know it." I wish I had got him to write this article for me. I suggest that that young philosopher knew that if God isn't everywhere, He isn't anywhere.

III

AS I EXPLORED along my spiritual trail, I began to see more clearly why the world's

greatest thinkers have placed such emphasis on the term "love." "Love God" and "Love your neighbor" they advised. They must have seen with great clearness something that I was just dimly beginning to grasp, and that was that love is the power of the universe, the intelligence which runs its entire mechanism — not only runs it, but maintains and sustains it. I learned through many experiences that a higher law than my own regulates all things, and through the same experiences I learned that love is something far greater than a sentiment or the expression of an emotion; that it is law moving the cosmos in harmonious, rhythmic order and flowing through each of us like life, vitalizing us and everything we do, if we but intelligently make way for it.

Collectively and individually, our world is learning bitter lessons these days. We have made mistakes, terrible mistakes. Greed, selfishness, and unkindness have always brought in disaster and misery, and always will. How can such things possibly exist in a cosmos permeated with the dynamic forces of love? We manage to elude our man-made laws, but I am not so sure that we are as successful with the unseen, spiritual laws. Someone once said that we couldn't possibly break the Ten Commandments any more than we could break sunshine, but that jails, asylums, and other public institutions were filled with men and women that the Ten Commandments have broken. We don't break spiritual laws, but they seem to have a way of breaking us.

Everyone I know has some kind of remedy for solving our present troubles, but many of them sound like the advice about repainting the pump to improve the well water. How can we ever improve anything, ourselves or international problems, without getting back into the causes and improving things there? What about our mental attitudes, our motives? How have they been functioning? And may I humbly ask this: Is not religion merely a practical and efficient way of cleaning and fumigating our mental houses and keeping them tidy and orderly?

Frankly, I do not see how we can make real headway on our personal, national, and international difficulties until we realize that each of us is a definite part of a universal whole and that, as part of this universal whole, each of us

has to live for the other fellow. It makes no difference who he is, where he is, or what he may be doing, he lives for the other fellow at all times and under all circumstances. This means, of course, pure giving instead of self-seeking. I know that it sounds utopian, possibly impractical, but we seem to have tried and failed with all the other methods, and I have the growing conviction that behind those simple sounding directions, "Love God" and "Love your neighbor," are tremendous laws of far-reaching effect that will work harmoniously with us as soon as we are humble and wise enough to relate ourselves to them. And is not the sincere desire to know more about these laws and their operation but another definition of religion? True, creeds and forms and ceremonies and ritual and tradition may be missing, but is it not a practical way to greater truth, greater knowledge of God?

IV

LIFE HAS brought much to me. I have been on great heights, I have been plunged into what seemed bottomless pits. I know the meaning of hardship, poverty, loneliness, struggle, and failure. I have known great sorrow and bitter heartaches. But I have had my full share of what the world calls fame, wealth, power, and influence. I look back, and the experiences are amazing and extraordinary to have happened in one life-time. I wonder! Is it possible that all of us have been chasing phantoms? Running after mirages? Have we lost our sense of values? Are we putting our individual and collective emphasis on the wrong things? I wonder!

I don't know the answer to it all. I wish I did. We are living in the midst of such a swiftly changing world that it is hard to get the right perspective. The old order is gone. We are being catapulted into "a new heaven and earth." It is bewildering, to say the least. No longer can we cling to the old supports; they have broken and let us down. The world is grasping for something beyond the tottering material effects. It wants religion, it needs religion, but more than anything else, I believe, it needs a restatement of religion, the lifting of a helpful and beautiful thing out of intricate definitions and gestures into something as simple and as useful as breathing.

THE NEW DOLLAR

BY GEORGE F. WARREN

IN THE April number of THE FORUM, the fundamental relationships of gold and prices were discussed. A new factor has now appeared, because the United States has suspended the gold standard, and the dollar varies from day to day in gold value. When the dollar weakens, prices strengthen.

Many persons, particularly in foreign countries, are unable to understand why the United States left the gold standard when it had a large amount of gold. It was forced off the gold standard just as truly as England was forced off. In the case of England, foreign withdrawals of gold were more important than domestic withdrawals. In the United States, domestic withdrawals were more important. The breakdown came, first, through failure of the whole credit structure from banks to life insurance companies to be able to meet the demands of creditors and, secondly, through the desire of persons in this and other countries to convert all of their credits into gold. The reason for this was not merely lack of confidence. Many of the credit institutions were utterly insolvent and others were rapidly becoming so. In such a situation, the desire to convert credits into gold was merely a recognition of the credit situation in the country. Furthermore, foreigners were rapidly converting their available credits into gold.

On March 6, the gold standard was suspended, and all banks were closed. When the banks reopened, the dollar was kept at par in foreign exchange, although persons in this country could not withdraw gold. This held prices on the gold standard just as the same policy has done in other countries on innumerable occasions. Some buying did develop in expectation that this situation was temporary and that we would have to leave the gold standard. As a result of this buying, and possibly because prices may have gone too low even for the

gold supply, prices of 17 basic commodities rose 15 per cent from February 28 to April 17.

THE GOLD VALUE OF THE DOLLAR

ON APRIL 19, the attempt to maintain the dollar at par in foreign exchange was abandoned, and the dollar immediately dropped in gold value. Since there is no free market for gold in this country, it is necessary to look to other markets to determine the value of the dollar. In England, there is a market for gold and for dollars. On April 20, an ounce of gold was worth \$23.20 in London, or 12 per cent above par. Average prices of 17 basic commodities rose 12 per cent from April 17 to 20.

At first, the more important international basic commodities such as wheat, lard, cotton, rubber, and copper advanced in price about the same as the advance in the price of gold, but as soon as business began to improve from rising prices, the usual differences developed between commodities for which the demand is fairly stable and commodities for which the demand is flexible. When business conditions improve, there is only a small increase in the demand for wheat but an immediate and striking increase in the demand for shoes and clothing.

From February 28 to April 17, the price of wheat in New York City advanced 24 per cent. This was largely due to the poor condition of the winter wheat crop and to speculative buying which developed in anticipation of the suspension of the gold standard. Possibly a part of the rise may have been due to an over-depressed market on February 28.

On April 17, number 2 red wheat in Chicago sold for 62.5 cents. At this time the dollar was at par so that a bushel of wheat exchanged for 14.5 grains of gold. On June 22, a bushel of wheat was worth 78.5 cents, but on this date 18.7 grains of gold in London were worth one dollar, so that a bushel of wheat was worth

TWO CENTURIES AND A HALF OF PRESBYTERIAN CHURCH IN AMERICA



1933 Celebration of

FRANCIS MAKEMIE'S BEGINNINGS
IN 1683

Herein are presented some of the messages and addresses of the 250th anniversary on the Eastern Shore Peninsula of Maryland and Virginia, Wednesday, October 4, 1933. Not all of the reports were available when this booklet necessarily went to press.

WALTER IRVING CLARKE, *Editor.*

GENERAL ASSEMBLY'S PUBLICITY DEPARTMENT
PRESBYTERIAN CHURCH IN THE U. S. A.
WITHERSPOON BUILDING, PHILADELPHIA, PA.

1933

MODERATORIAL MESSAGE

To the Makemie Celebration, 250th Anniversary of Organized
Presbyterianism in America, October 4, 1933.

By Rev. JOHN McDOWELL, D.D., LL.D.,

Moderator of the General Assembly,
Presbyterian Church in the U. S. A.

Mr. L. Irving Pollitt,
Vice-Moderator,
General Assembly,
Presbyterian Church in the U. S. A.,
Munsey Building,
Baltimore, Maryland.

My dear Mr. Vice-Moderator:

I want to assure you of my delight in the fact that the Presbyterian Church in the U. S. A. is to be represented at the Makemie Celebration by one who is so eminently qualified in knowledge, ability and interest as you are. My own disappointment in not being able to participate in this service is greatly alleviated by this fact.

Will you be good enough to extend my personal and official felicitations to the Moderator of the Presbyterian Church in the U. S., and also my congratulations to the committee in charge of this celebration, for the splendid program which they have projected. Only an imperative call of duty elsewhere would lead me to forego the pleasure of participating in such a program.

While, as Christians, it is our chief duty in life to look ahead, yet we must not forget that we have a duty which we owe to the past—to search the past, to appraise it, to exalt its virtues, praise its conquests, garner its fruits, incorporate its wealth of strength and experience, and transmit its good to posterity, and in this way give it an earthly immortality. It is now evident that the past is a necessary equipment for the task of the present and a preparation for pushing on into the future. We must hold fast to all that is good in the past, and appropriate all that is better in the present, in order that we may establish the best in the future. In other words, we need the backward look, the receptive mind, the forward push, in these days of change. The Church must always utilize the stored energies of history. It must not cut its traditional root or ignore its inheritance from God through the sacrifice and victories of former generations.

Anniversaries have at least a three-fold value:

1. They remind us that it is impossible to account for the progress of the past apart from religion, and by religion I mean Christianity,

and by Christianity I mean Christ. History shows that the ambassadors of Christ were the pioneers of our national progress, the creators of our national ideals, the builders of our national institutions, the inspiration of our national spirit, and the incarnation of our national faith. We are the heirs of the service and sacrifice of the past. Men may cut themselves off from the worship and work of the Church today if they will, but with the ministry of the Church of yesterday they are indissolubly linked. Take out of our national life the contributions to it through the ministry of the Church, and you will rob the nation of its greatest glory and its highest inspiration.

2. It is impossible to meet the present needs of the nation apart from religion. It is obvious that there is no hope for America or the world apart from Christ. No new social system, economic system, educational system, or political system, apart from Christ, can conquer the three deadly foes which are threatening the life of the nation and the world today, namely: self-will, the desire to be outside of the law of obedience; self-interest, the desire to be outside of the law of sacrifice; self-complacency, the desire to be outside of the law of fellowship. To exalt Christ in the fulness of His Gospel and the implications of His service is the most effective way of meeting the fundamental and elemental needs of not only the individual but of the nation. A heart made true in the love of Christ and a mind filled with the truth of Christ are the best guarantees of national order and national peace.

3. It is impossible to guarantee the future of the nation and the world apart from Christ. A nation may exist without Christ, but it cannot live without Him. Religion is the most efficient of all factors in human history. It is the only basis on which a commonwealth can be built that will be permanent. Religion is the most assuring factor in human history, because it furnishes at once essential ideas, inspires great motives, controls social conditions, and creates great men. History shows that no amount of wealth or extent of culture has ever given a natural permanency or strength when the religious element has been in decay. Experience has shown that the philosophic mind, the scientific mind, the social mind, the economic mind, apart from the glow of religious truth and power, cannot meet the spiritual needs of the soul or the needs of the nation or the world.

We are face to face today with what may be truly called the supreme moment in human history. It is the people who rule now, and unless God rules in and rules through the people the end of all our struggles, the goal of all our hopes, and the boast of all our progress, will be chaos, and chaos is death. No nation ever needed more than ours the high inspiration and guidance of a compelling religious faith, and for such a faith the nation has a right to look to the Church. To her has been entrusted for mankind the noblest inheritance of our race, the wealth of divine love and grace, of human faith and hope and devotion, of saintly memory and heroic achievement; and only as she makes this inheritance the possession of all in the land and in the world can she fulfill her divine mission and meet the needs of our day.

The new age needs religion. Fortunately for us, we have had men like Francis Makemie, who felt, and felt deeply, these facts, and not only planted the truth in individual lives but built it into institutions and organizations which have transmitted it to us, the heirs of this glorious past which we are now celebrating.

The principles which Francis Makemie and his associates incarnated in the life of America are not dead. They live, and will continue to live. These principles involve the glory of the Son of God, the independence of the Church, the infallibility of His word, the freedom of conscience, the spirituality of worship, and hence can never die. They are the most living issues of this present hour. Today they are needed more than ever, and it is our high privilege and duty to see that they are proclaimed and incorporated in the life of the Church, the life of the nation and the life of the world.

Very sincerely yours,

JOHN McDOWELL,

Moderator, General Assembly,
Presbyterian Church in the U. S. A.

September 27, 1933.

WHY PERPETUATE MAKEMIE'S MEMORY?

Address delivered by the Rev. Lewis Seymour Mudge, D.D., LL.D.,
Stated Clerk of the General Assembly of the Presbyterian Church
in the U. S. A.,

Makemie Celebration, Salisbury, Maryland, October 4, 1933.

"No people who fail to take pride in the deeds of their ancestors will ever do anything in which their posterity can take pride." So declared Macaulay, the great historian. Doubly true is this of a people like ourselves whose ancestors have stood in the front ranks of human progress and have fought and won the battles of the ages.

We American Presbyterians can claim kinship to every line of human nobility that has done anything great by way of sacrifice for the uplifting of the world since the Renaissance and the Reformation. Our ecclesiastical ancestors include the citizens of Geneva who resisted the horrors of the Inquisition; the Huguenots of France who passed through the terrors of the massacre of Saint Bartholomew; the Germans of the Palatinate who underwent the disasters of the Thirty Years' War; the heroes of the Netherlands who conquered the hitherto invincible infantry of the Duke of Alva; the Puritans of England who successfully resisted Stuart tyranny backed by Latin influence; and the Covenanters of Scotland and Ulster who were not overborne by Claverhouse and his dragoons.

Among our ecclesiastical ancestors who brought to this land in his own person and purpose much of the ecclesiastical heritage we today enjoy, was Francis Makemie. What he was, and what he did, has been fully and eloquently set forth in the addresses which we have heard this

day, and we shall not delay you with any detailed references as to his character and career.

We hasten to ask the question: "Why perpetuate Makemie's memory?" He may well be worthy of all the glowing encomiums which have been given him this day, yet not be a man of special interest to us in this period of the world's history.

I. Francis Makemie was a great Christian and, as always, the greatest need of the world today is for great Christian men and women who will express through their personalities, to the utmost possible, the spirit and purposes of Jesus Christ. We have in the world today many minimum Christians, and many medium Christians, but very few maximum Christians. Francis Makemie was a maximum Christian, and we need his example among us as an inspiration and as an illustration of the type of Christian we ought all to endeavor to be.

A myth is told concerning an old painter that by a happy chance he compounded one day a certain mordant, which, colorless in itself, possessed the power of heightening every color with which it was mixed. By the help of his discovery, from being a common artist he arose to the position of a noted master. His works were recognized for the remarkable delicacy of their tints. On his canvas were produced in exactest hue, the waving emerald of the forest, the silver gleam of the river, the swimming light of the sunset, and the infinite azure of the sky. Everywhere and always the charm of the picture was due to that colorless nurse of color, which, by its strange alchemy transfigured the crudeness of the common tint, whether it was violet, indigo, blue, green, yellow, orange, or red.

It is not a myth, but a marvelous fact, that there is a spiritual mordant, which, if added to the character and conduct of the average man, will transform him from that which is common and worthless, to that which is unusual and powerful for good. In his day Francis Makemie influenced many men and women to welcome in their lives those regenerating and empowering bestowments which Christ alone can communicate, enrich, and then send them forth into a world greatly needing a vast increase of spiritual resources. The devastating breakdown in our social system and in our economic order is due largely to our deterioration in personal character and conduct. Therefore what our age likewise requires is a vast increase in its spiritual resources, and this increase can come, now as in Makemie's day, only through personalities who have incarnated the immortalities, the everlastings, the eternalities, and are thus able to make them current in daily life.

II. Francis Makemie was also a loyal Churchman, and for this reason also we should perpetuate his memory today. He believed thoroughly in the Church as the divine institution established among men to be the custodian of the sacred Oracles; the administrator of the Sacraments; the pillar and ground of the Truth; the Body of Christ; the bride of the Lamb.

As the Church was a human organization as well as a divine institution, Makemie realized that it required a system of doctrine, a Form of Government, divinely designated objectives, and a unifying sense of loyalty which would repel schism as a heinous sin, and unite the officers

and members of the Church in devotion to its teachings, in obedience to its judicatories, and in generous service through and giving to all of those official agencies through which the Church endeavors to express the mind and will of Christ.

We need Churchmen today of the type of Francis Makemie. We have no greater need. There is among us an insidious effort to divide the Church, to nullify the expressed will of its highest judicatory, and to destroy the influence and income of its official agencies. Such disloyalty Francis Makemie would never have countenanced. Following his example, we should not countenance it today.

III. Francis Makemie was a convinced Calvinist. To understand Francis Makemie one must go back to John Knox. To understand John Knox one must go back to John Calvin. And to understand John Calvin one must do far more than examine his Institutes or study his Commentaries. One must read Calvin as he has written himself into history. Listen to the voice of the great historians:

Buckle says: "Wherever it has gone, in France, Switzerland, Britain, America, the Calvinistic faith has shown itself the unfailing friend of constitutional liberty."

Motley says: "Holland, England, America, owe their liberties to the Calvinists."

D'Aubigne says: "Calvin was the founder of the greatest of republics. The oppressed who went to America were the sons of his faith."

Bancroft says: "He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American independence. The light of his genius shattered the mask of darkness which superstition had held for centuries before the brow of religion."

Such is the testimony of unprejudiced students of history as to the influence of Calvin on world history.

It is a remarkable fact that the world in which John Calvin and his immediate successors dwelt was astonishingly like our own in the essentials of human life and human destiny. The embattled hosts of rationalism, humanism, anarchism, atheism, were sweeping hither and yon, as with us. There was consequent social, economic, political, spiritual chaos, as there is today. Vast changes impended in the structure of human society, as they do this hour. The conditions of the then immediate past could not be restored, as conditions of the immediate past cannot be restored today. The social order was then, as now, awaiting reconstruction from foundation to pinnacle.

And John Calvin led in his day and generation in defeating the armies of evil, in bringing order out of disorder, in re-establishing the divine foundations of social justice and righteousness, that upon them a Christian world order might be erected.

The instrumentalities he used are at our disposal. What are they? Four great truths:

1. A sovereign God. The authority of God over all of life must be recognized.

2. A sovereign Christ. A regenerated society cannot be had with-

out a regenerated race, and a regenerated race is an impossibility without the regenerating power of Christ.

3. A sovereign self. Man is the only creation of God who can stand in his presence and say before him: "I will" and "I will not," and therefore man's responsibility for the social order must be recognized by him.

4. A sovereign Book. The only infallible rule of faith and practice. A book which contains the laws of the Kingdom of God among men. A book which declares what man is to believe concerning God, and what duty God requires of man.

No wonder such lofty teaching as this lifted the world of Calvin's day out of despair into hope, out of defeat into victory, and out of chaos into order. And this same teaching will be, if applied, as effective today as then. Francis Makemie was a Calvinist. We perpetuate his memory to remind us of the system of thought our world desperately needs today.

In the days preceding the Declaration of Independence and formation of our Constitution, and in the days when the republic was young and struggling, no ecclesiastical group in our land compared with our own in leadership, nor in the contribution made to the life of the nation. We need men like Makemie to help us regain some of our lost prestige and influence, not that our Church may be glorified, but that America may be blessed.

Do you remember what Michelangelo said to one of his pupils, Donatello, who asked him to go and look at his figure of Saint George on the outside of a church at Florence? The great sculptor looked at the statue with admiration and surprise. Every limb was perfect; every outline complete; the face lighted with almost human intelligence; the brow uplifted; and the foot forward as if it would step into life. As Donatello waited for Michelangelo's decision, the great sculptor at the statue slowly moved his hand and said: "Now march!"

That was the greatest possible encomium Michelangelo could give to the figure of Saint George in marble. That is God's word to the Church of Francis Makemie in America today: "I have given thee, because of thy heritage in men and in measures, an unmatched opportunity. Thou hast already given America, America's form of government, America's common school system and much of America's idealism. Now march! and lead America that America may become wholly Christian for America's sake, for the world's sake, for Christ's sake."

Addressing the Presbyterian 250th anniversary gathering at Princess Anne, Maryland, Wednesday morning, October 4, Dr. William P. Finney of Philadelphia, Pa., ex-manager of the Presbyterian Department of History, said:

"While there has been considerable debate as to who was the first Presbyterian minister to land on these western shores from the old world, and still more debate as to the first Presbyterian church established in America, by common consent it is conceded that Francis Makemie was the moving spirit who first succeeded in bringing together

the scattered Presbyterian ministers on the Eastern Shore of Maryland and in the region on up to Philadelphia for the purpose of organizing the first Presbytery in America.

"Unfortunately the first page of the official record of the gathering of this group has been lost, and no copy of it has been preserved. But from other sources the names of the seven men who composed this group are known, as follows: Francis Makemie, John Hampton, George Macnish, Samuel Davis, John Wilson, Nathaniel Taylor, and Jedediah Andrews. The year was 1706, and the honor of election as first Moderator of the Presbytery is universally accorded to Francis Makemie.

"A small beginning, indeed, for the Presbyterian denomination in America, which today counts its ministers in five figures and its church membership in the millions!"

A MONUMENT AND ITS MESSAGE

Address delivered at Presbyterian and Makemie 250th Anniversary Celebration, at Makemie Park (Monument), Virginia, October 4, 1933, by Rev. Ernest Thompson, D.D., of Charleston, West Virginia, Moderator of General Assembly, Presbyterian Church in the United States.

The erection of monuments to commemorate some great event or in honor of some distinguished man has long been the manner of men. Jacob set up his Bethel at the place where God first appeared to him. When, under the leadership of Joshua, God's Chosen People had passed over Jordan toward their conquest of Canaan, at the direction of Jehovah Himself, they took stones from the bed of the river and set them up as a memorial, that all the people of the earth might know the hand of the Lord that it is mighty and might fear the Lord God forever.

For the Spartan heroes who fell at Thermopylae, with their King Leonidas, Simonides wrote an epigram which was inscribed on a memorial pillar by public authority:

"Go tell the Spartans, thou that passest by,
That here, obedient to their laws, we lie."

And he adds:

"Their tomb an altar is: their noble name
A fond remembrance of ancestral fame;
Their death a song of triumph: neither rust,
Nor time that turns all mortal things to dust,
Shall dim the splendor of that holy shrine,
Where Greece forever sees her native virtues shine."

In the Place Vendome in Paris is a monument made of captured guns commemorating the victorious deeds of that giant robber Napoleon.

In Trafalgar Square, London, is seen a towering monument to England's great naval hero, Lord Nelson.

At Boston stands conspicuously Bunker Hill Monument, where was

fought one of the decisive battles of the Revolution. All through the valley of Virginia the highways are marked to perpetuate the memory of some conspicuous deed connected with the war between the States.

We here today are gathered about a plain but beautiful monument, a monument commemorating, not a victory of the sword but of the spirit, not of war but of peace, not of getting but of giving. Peace hath its heroes and its victories no less renowned than those of war. May we not fittingly consider together at this time, in the shadow of this monument, something of its message to us today.

It is a monument first of all TO A MAN:

I make no attempt to pronounce an eulogy on this man; his churches are his eulogy. Thomas Carlyle in his "Heroes and Hero Worship" says: "Universal History, the history of what man has accomplished in this world, is at the bottom the history of the Great Men who have worked here. They were the leaders of men, these great ones, and in a wide sense creators of whatever the general mass of men continued to do or attain; all things that we see accomplished in the world are properly the outer material results, the practical realization and embodiment, of thoughts that dwelt in the great men sent into the world: the soul of the whole world's history, it may justly be considered, were the history of these."

This monument is to a man, a great man. Its opening inscription reads:

"Erected in Gratitude to God
and in grateful remembrance of His servant and Minister,
Francis Makemie."

Francis Makemie—the name has lived, but the man himself has been to many of us not much more than a myth in the dim twilight of the past. And while with sure instinct the Church has always felt that a debt of gratitude was owed by her to the Apostle of the Chesapeake, yet how little has she known of him.

He was a Scotch-Irishman, born, just the date is not known, at Rathmelton, County Donegal, Ireland. Educated at the University of Glasgow at a time when Presbyterian ministers were being driven from their pulpits, arrested, imprisoned; when garrisons were being placed all over the land in the houses of Presbyterians for the suppression of God's worship in the fields and churches and on moor and mountain, (it being forbidden for any to take supplies or give shelter to those who had been proscribed, on the penalty of being treated themselves as traitors and felons), he yet offered himself, well knowing the dangers that were before him, as a candidate for the ministry to his Presbytery, was accepted, licensed, and ordained as one who promised even then to make his mark upon the world: soon thereafter was sent to the American Colonies to bear the Word of God to a scattered band of Presbyterians who had left the old country for conscience' sake.

We have this record of his personal appearance: "an intellectual forehead crowned with brown locks, the fair complexion, the expressive blue eyes, and, over all, the mien of a true Irish gentleman." Extracts from his sermons and writings give conclusive proof that he fed the

people, not on milk, but on strong meat. He believed in the early indoctrination of the children. His preaching was largely expository, both doctrinal and practical.

He preached no sermonettes, for his was an earnest, not a jazz age. Listening to but few sermons since they left the old country, his congregation did not complain of the length of his sermons. Makemie himself, however, thought there were some signs of degeneracy even in his own age, because there was a disposition "to cut down into but an hour or two the three-or four-hour sermons of the days of the martyrs." (I wonder if that is one of the reasons why they were spoken of as "martyrs.")

He was also a man of affairs, taking a practical and helpful interest in the daily life and necessities of the people to whom he ministered in the things of God.

The inscription on the monument puts it well: "a devoted and able preacher of our Lord's Gospel—a Christian Gentleman, an enterprising man of affairs, a public-spirited citizen, a distinguished advocate of religious liberty, for which he suffered." Lord Cornbury (before whom he appeared on trial as a "strolling preacher") thus characterizes him: "He is a Jack-of-All-Trades: he is a preacher, a doctor of physics, a merchant, an attorney, a counselor at law, and, which is worst of all, a disturber of government."

Such was the man.

But this is more than a monument to a man. It is the monument TO A MOVEMENT:

"The Chief Founder of Organized Presbyterianism in America"—and this is a monument to that movement. On the facade of St. Paul's Cathedral is a tablet to Sir Christopher Wren, which says: "if you would see his monument, look around you." So we may well say: "If you would see Makemie's monument, look at Presbyterianism in America." As one has said of him: "To be the right man in the right place," (and we might add, in the right time), "was the happy lot of Francis Makemie."

To understand the condition of the religious life in the Colonies at this time we need to glance back at the religious situation in the mother countries. We find that over there it was "a crime to worship the good Lord as the pious soul believed to be right." Kings and courtiers who had no conscience of their own were seeking to dominate the conscience of others and force them to worship God after the manner of wicked and corrupt men whose religion was a hatred of those who truly loved the Saviour. The Conventicle Act of 1664 had forbidden any one over 16 years of age to attend any other than the Established Worship in any place where five or more persons were present.

There was a growing persecution of Presbyterians in Ulster and Scotland. "One word uttered, or the least sympathy expressed, in behalf of civil or religious liberty, was considered a crime. The Bishops were Charles Stuarts in gowns."

It was the critical age of Presbyterianism. Its spirit of liberty

was offensive to tyrants. Under the late Stuarts and Louis XIV were Covenanters and Huguenots who scarcely found a door of escape. Ship-loads of them were landed in America, where they were sold into servitude for a few years to pay their passage. A few noblemen sent over freer bands. They built their cabins in the forests. There were small communities, but no strong colony, of Presbyterians in this country. They were widely scattered through the provinces from Boston Bay to the Savannah River. They had their well-read Bibles and their oft-sung Psalms, their elders holding fast to the Westminster Confession of Faith: their healthful children whose souls were girded with the Catechism, and their morning and evening worship at home. But they were long without a ministry and a church. A few wandering ministers came and went, or died in lonely settlements. An efficient organizer had not yet come.

That organizer was found in Francis Makemie. He found a "poor, desolate people" and comforted them. A soil for spiritual harvests where he unselfishly sowed and reaped. Poor though they were in worldly goods and desolate, yet this people was made up of sturdy English non-Conformists, the Scot with his undying loyalty to the crown rights of Jesus, the generous fervor of Irish piety, the enthusiastic devotion of the French, the commingling of which types gave the promise of a new mightier evangelization.

Lord Baltimore was governor of Maryland, which was remarkably tolerant under his regime. Maryland was called the Land of the Sanctuary. It had a charter "jealously worded for the purpose of guarding the religion of an Episcopal Kingdom and the religion of a Catholic proprietary from infringing on one another." It provided that:

"No person or persons whatsoever within the province professing to believe in Jesus Christ should from henceforth be anyways troubled, molested or discountenanced for or in respect to his religion nor in any way compelled to the belief or exercises of any other religion against his or her conscience." Which is said to be the first explicit statement of toleration by any government in the history of the world.

Under this act Makemie was free to go wherever he might find the dispersed Presbyterians and organize churches. At first he seems to have had no fixed home. He resided chiefly on horseback, in the cabins where he lodged, and in rude pulpits or out of doors beneath the stars. He sacrificed his life in giving the Gospel to as many communities as he could reach.

Amid perils of savages, perils of storms, swollen rivers, perils of the wilderness, perils of persecution, like an earlier servant of the Master, he travels with the care of all the churches on his shoulders; but with it all he laid the foundation of the Presbyterian Church in America and may justly be regarded as the father of the American Presbyterian Church.

For a time the Presbyterian settlers were not strong enough to awaken the jealousy of others. But under the zeal, diligence, wisdom, piety and spirit of this man conditions were changed; and the time came

when measures were taken in the new colonies to suppress this growing movement.

The dislike and jealousy of the Established Church in Virginia was aroused against this dissenter whose influence was becoming dangerous. He was arrested, according to tradition, but placed beyond his dispute his legal right to preach in his adopted province. But bampering restrictions were thrown around. An act was passed by the Assembly taxing all dissenters for the support of the State Church of Maryland; and, to strengthen the church which had driven them out of England, and poor as they were, they were compelled to contribute of their hard earnings for the maintenance of a church which had despised and persecuted their faith. The tax was forty pounds of tobacco per pall. On paying this tax the dissenters were allowed to worship undisturbed provided they had their meetings in "houses registered in the County Courts and kept them unlocked, unbarred, and unhalted." (They soon learned, we are told, to pall their worst tobacco.)

In New York under Lord Cornbury, Makemie was arrested as a strolling preacher who was spreading pernicious doctrines; to which he replied with admirable dignity: "As to our doctrines, we have our Confession of Faith, which is known to the Christian world; and I challenge all the clergy of York to show us any false or pernicious doctrine therein. We are able to prove that its doctrinal articles agree with those of the Church of England." But all arguments were in vain. He was sent to jail, after a long trial was acquitted by a jury, but was not released until he paid the costs. This injustice was soon denounced by the legislature, though he was never reimbursed for the money he had been so unjustly compelled to pay out.

But all these obstructions did not prevent the pushing on of the work or of the plan for a thorough organization of the Presbyterian system in America. And by 1706 there were enough ministers and churches organized to justify gathering them together in a central bond of union. The first Presbytery, formed after a thorough Scotch type, was formed at Philadelphia, a central place and one where perfect religious freedom could be enjoyed. The records show this Presbytery sitting in October, 1706, with Makemie as moderator. In it were seven or eight ministers and the elders of a sufficient number of churches. And so the inscription on our monument correctly reads:

"The Chief Founder of Organized Presbytery in America,
A. D. 1706, and the First Moderator of the General Assembly."

I have not recalled these historic incidents to in any way stir up feeling of one branch of the great Church of Christ against another, which I am sure none of us at this date can or do feel, but only to show something of the stuff from which Presbyterianism comes to strengthen our own souls for any duty or task, however difficult, that may confront us today.

The last part of the inscription on our monument tells that "he died" . . . "and was buried." Yes, his body lies here, but his spirit goes marching on. In memory of the Spartans who died at Platea there

is the inscription: "These men, having set a crown of imperishable glory on their own land, are folded in the dark clouds of death. Yet being dead they have not died, since from on high their excellence raises them gloriously out of the House of Hades." So he, "being dead yet speaketh."

I have been asking myself if this monument has not a Message to the Men and Women of today—and for the future. For the consideration of the yesterdays are meaningless unless they bring us something for today and tomorrow. Makemie and his associates were not building for themselves alone but for those who were to come after them. When we consider what our heritage cost in blood and tears and self-sacrifice, surely we should prize it more. Let us not bow our heads in the presence of the claim of any church to be more apostolic than we. Presbyterians bow to none but God.

Loving our heritage, let us strive to pass it on to our descendants, not only unsullied, but enlarged and made stronger. When I think of the opportunities which Presbyterians had in these valleys, how the land lay before us for possessing every place upon which our feet should tread, and yet how we have let other denominations outstrip us, surely we have been derelict somewhere; we seem to have lost the pioneering spirit; we have forgotten how to endure hardness; we prefer to live lives of ease in settled and sheltered communities rather than push out into the regions beyond. We have too often allowed the Methodist circuit rider, the Baptist in his day-coach, to precede us, as we have waited for the pullman car with all its comforts.

Presbyterians have always been a liberty-loving folk; they have thought for themselves; they have stood for the right of conscience along with the crown rights of King Jesus, and have for the sake of these dared to oppose themselves to the dictates of tyrants and kings.

There is no other system of doctrine or church government that so breeds strong men and women who stand first in civil government, in civic business and church life—usually the backbone of the communities in which they live—not filled with froth and foam, often silent but always strong.

As we stand within the shadow of this monument, erected in the memory of the man who under God was the founder of Presbyterianism in America, let us pledge ourselves anew to those things for which he stood—to intellectual and spiritual freedom, to sacrificial devotion to the crown rights of Jesus, to fidelity to His Gospel, to untiring efforts for the advance of our Church—let us as real spiritual and ecclesiastical statesmen, plan largely and well, with keenness of vision, with thought not for the present only, but more for the future, that we may hand on to our children the torch we have received, burning even more brightly.

THE PRESBYTERIAN IDEA

By Rev. Harris E. Kirk, D.D., LL.D., of Baltimore, Md., former Moderator of the General Assembly of the Presbyterian Church in the U. S.

At Rehoboth, Md., September 4, 1933.

The Presbyterian idea comes from the contrast between two impulses: One to go forth to meet the world, the other to retreat from the world.

The Palestinian and the Pauline Types

In Apostolic times there was a Jewish-Christian and a Gentile-Christian Church—one clinging close to Palestine and ancient Hebrew tradition; the other under the leadership of Paul going boldly out to meet the world. The Palestinian type loved the nest, the Pauline type sought the arena. It was a great moment in history when the Apostles turned their backs on the attractions of the sheltered life, and went forth to preach the Gospel to the Gentile world.

But After the Apostolic Age a Change Came Over the Church

Amid cooling enthusiasms, increasing worldly opposition, and divided counsels, the people began to turn to the idea of a shelter. This impulse to retire from the world gave rise to asceticism and monasticism, and was due to a distinct loss of nerve. The movement was a withdrawal from intimate contacts with life, towards the protection of an ecclesiastical institution. The struggle between prophetic and priestly spirit finally led to the triumph of the latter, which reached its climax in the great ecclesiastical establishment of the middle ages.

The Ruling Principle of the Reformation Opposed Itself to the Priestly Type of Church

It saw the world as an arena in which faith and life should develop in intimate contact with the experience of mankind. It was sublimely prophetic, a reaffirmation of the evangelical position, and it is to this type of religion the Presbyterian Church belongs.

Presbyterianism is government by presbyters. In adopting this type we are in the true line of Apostolic succession. We believe in the parity of the ministry, and in the equality of ministers and laymen in the conduct of the Church's business. Such an intimate association has always been an effectual check upon the eccentricities of either class. Our organized life functions through courts of various grades until we come to the General Assembly. This is not only the supreme court of the Church, but it is the symbol of an ideal spiritual unity. We are neither a collection of individualists, nor a loose federation of congregations, but an Assembly of the Lord's people. It is within the communion of this Assembly that we develop the greater loyalties which unite us to the Church Universal. Our type of government safeguards individual rights—allowing the greatest liberty for personal development—while uniting its constituent members to the whole Body of Christ. I do solemnly believe that loyalty to the genius of our type can never develop a spirit of sectarianism; for a sense of the

existence of a universal whole is inherent in the vitality of the part. The more thoroughly we enter into the ideal significance of an Assembly of the Lord's people, the more conscious will we become of belonging to a universal communion of the righteous. Many of the most enlightened movements of the present time that are seeking closer relations among denominations are using varieties of the Presbyterian type of government to express this greater conception.

It is of the utmost importance, in a time when there is so much confusion about organized religion, and when there is such violent hostility manifested toward a denominational type, that we should appreciate

The Ideal Aspect of Our Form of Government

in order that the Assembly of the Lord's people should become the school in which we learn the larger loyalties to the Universal Body of Christ, of which the Assembly is the symbol. From such considerations develop convictions—never more needed than now—that the Church is something different from a section or a nation; that it derives its powers not from changing human opinion, but from the directing intelligence of the Divine Spirit. Loyalty to our own conception so far from shutting us up in a man-made scheme of things, should lead us into the richer fellowship of a universal family of a common Father, wherein, each when looking out upon denominational diversity, so far from being frightened by the prospect, could say with the Psalmist: "I am a companion of all them that fear Thee, of them that keep Thy precepts." I am pleading that we have the courage to follow the genius of our type of religion. By temperament and tradition we belong to the order of the prophets rather than to that of the priests. Our spirit is directed towards the arena, and away from the nest. It thrives not in ecclesiastical shelters, but in the open road of dangerous communications. It is better to be overhold than over-cautious. We grow hest by living dangerously, by taking risks.

My concluding word is concerned with the hope that we shall be faithful to our type.

Our Genius is to Live Dangerously

We cannot take shelter in ecclesiastical institutions, or bureaucratic organizations. We must live in the open air and in all weathers; if we draw hack from the austerity of our principles we are not good Presbyterians. In times of epochal change we are tempted to lose our nerve, and retreat from reality towards some kind of shelter. Some find it in a rigid dogmatic system, others within the placidity of a single racial type. If we are to survive, this is something we must never do.

The weakness of the Church at the close of the Nineteenth century, as a modern philosopher has observed, was its acceptance of the ideal of comfortableness, in which religious peace was identified with middle class contentment. To such a temperament change of any kind is most disturbing. But the age of comfortableness has gone, for this genera-

tion, gone forever. Society everywhere is characterized by profound instability. God is shaking down everything that can be shaken, that the things which cannot be shaken may remain.

But it is a paradoxical feature of unshakable things that they are susceptible to surface alterations. The Kingdom of God is founded upon the seas, and established upon the floods. The elasticity of its form is quite consistent with the durability of its plan. The divine intention is manifest not in static but in dynamic and growing realities. The Nineteenth century Church accepted comfortableness because it was still living in undisturbed areas; but the Church of the Twentieth century faces change in all phases of society. The great inertias, like race and sex, are changing and no one can predict the character of the world in the immediate future.

The instability of the present is a challenge to the Church as drastic as that of the First century. But it must not fear alterations in the face of society. Because its foundations are secure, it can well afford to be sympathetic towards movements on the surface. It must not be afraid of living thought; it must be generous in accepting truths from any quarter; it must never retreat towards any kind of shelter in the interests of living safely. It must whole-heartedly determine to live dangerously; keep in close contact with living generations and advance with the moving tide, remembering that it is a pilgrim Church—asking the way to Zion with its face thitherward—ever setting its affection on the Divine Master, yet humble enough to inquire the way of all that can direct it aright. In view of the fact that Presbyterianism expresses the original intention of the Reformation, I am convinced that it has a great mission in our time, provided we have the courage to follow its spirit without misgiving, and live in harmony with its great principles with an undaunted determination to endure until the end.

Once Again the Human Race is on Its Travels

If the consequence of the renaissance of the Fifteenth century was to turn man's thoughts from God to man, and confine his spirit within the prison house of an arid secularism, let us not forget that it also gave us the Reformation. The new renaissance into which the modern world is entering may yet do much to turn man's thought back to God. The hideous image of secularism—symbol of the godless materialism of the industrial revolution—is tottering on its throne. Man is again seeking the God who leads the lonely home. What interpretation then shall best guide him on his way? Upon what will such a spirit nourish itself? Will it not be the conception of God which shall afford man a reasonable experience of religious reality in the deepest emotions of the soul?

I am convinced that the type of teaching best designed to restore the thoughtful man's confidence in the Living God is to be found in the fundamental principles of the Reformed Faith; and since Presbyterianism is the most thorough expression of these principles, I feel we should do all we can to preserve our type of faith in these perplexing times.

The Pioneer Period of American Presbyterianism in Relation to Subsequent Developments in Maryland and Delaware

By Rev. J. ROSS STEVENSON, D.D., LL.D.
President of Princeton Theological Seminary

Address at the celebration of the 250th anniversary of organized Presbyterianism in America, and of Francis Makemie's share in those beginnings; delivered at Rehoboth, Maryland, Wednesday, October 4, 1933.

This anniversary has a special significance for the institution which I have the honor to represent. Princeton Seminary, now beginning its 122nd year, had as one of its founders and first professors, Samuel Miller, born and brought up within the bounds of this Synod. The ministry of his father, John Miller, was spent in and around Dover, Delaware, where Samuel was born. He was the Moderator of the Assembly just one hundred years after the organization of the first Presbytery, was the first President of the Board of Foreign Missions, and along with Archibald Alexander served as a Professor in the Seminary for more than a generation.

If there were time, one could speak of the many ties which bind the oldest Seminary of our Church with the developing work begun by Francis Makemie. Mention, however, should be made of Thomas Balch, who graduated from the Seminary in 1817 and was pastor of the Church of Snow Hill, Rehoboth and Pitts Creek for nine years and subsequently took an active part in the formation of the present Synod of Baltimore. Princeton University would, I am sure, gladly acknowledge her indebtedness to that early pioneer of Presbyterianism in this region out of which Samuel Davies, the fourth President of the institution, came; and the fifth President, Samuel Finley, who in connection with his pastorate at Nottingham founded an academy which still thrives and was then called to Princeton when in addition to his administrative duties he taught Latin, Greek and Hebrew to the Senior class and superintended an English School in one of the College buildings. The University and particularly the Seminary were the direct products of the Presbyterianism which Makemie and his associates established after its humble beginnings in this historic region.

This illustrates the service which the period of American Presbyterianism we are today endeavoring to recall, rendered in the field of popular education.

In this particular they were in line with the Puritans in New England, who planted the school by the side of the church and whose earliest institutions of learning contemplated a well-educated Christian ministry.

Presbyterianism makes its appeal to thoughtful minds. Its doctrinal system pre-supposes a large amount of intelligence on the part of church leaders and church members as well, and these pioneers were all men of broad and thorough education, whether they came from Scotland, Ireland or New England. It is readily perceived that since the truth is in order to goodness, the truth must be made known. Their endeavors in the line of popular education and of an educated ministry inevitably led to the adoption of ecclesiastical standards. These served the necessary purpose

of safeguarding the Church against the errors which were crippling the churches in Great Britain and which made their appearance in this country, more particularly Arrianism and Arminism of the rationalistic type, and of setting before the churches high ideals as to what should be taught and believed if the Church was to fulfill her mission and having a Gospel to preach should carry it into regions where there was marked moral and spiritual destitution. These pioneers handed on to us the Westminster Confession of Faith, the Form of Government and the Catechism, which, with slight amendments, have for two hundred years and more expressed what Presbyterians stand for.

The contribution of this pioneer period to political freedom has been generally recognized. These men had fled from persecution and were animated by that courageous spirit which enabled Francis Makemie to defy civil authority when it sought to rob him of his liberty to follow the dictates of conscience and preach the Gospel in an orderly way. They fostered that spirit of freedom which burst forth in the War of Independence and ensured the victory of the Continental Army.

The principle of representative government embodied in the American constitution was in accord with the principles laid down in their own standards. In this Maryland and Dover region Presbyterianism was confronted with a prelatical or more monarchical form of church government, just as in New England it had to contend with the Independent or Congregational idea of church rule. It is interesting to note that these competing churches, if I may so speak of them, have through the years conformed more and more to the representative idea of Presbyterianism. It has been said that the problem of church union is largely a matter of polity—government—and the Anglican Church hopes to be a bridge church between Romanism and Protestantism. Within Protestantism, our own denomination may serve as a bridge church holding that ideal of representative government which one church after another has come more and more to recognize as being not only in accord with the American idea but with the inevitable outcome of popular education and human rights.

It should be stressed that Francis Makemie and those early ministers of Christ gave us a heroic example of our duty to carry the Gospel to neglected regions. The noble words of Francis Makemie, written when he was serving as a minister in the Barbadoes, not only testify to his Christian spirit of moderation and charity such as he pleaded for among Protestant churches everywhere, but show forth his eagerness for such united effort "in the great work of the Gospel for the manifestation of God's glory and the conviction, conversion and salvation of souls, instructing such as are ignorant in the principal and great things of religion, promoting virtue and true holiness, and reproving all atheism, irreligion and profanity, sealing and confirming all by a universal copy pattern and example of a holy and ministerial life and conversation."

It was this strong evangelical conviction and missionary zeal which sent those early ministers everywhere seeking Christ's sheep which had gone astray, following the immigrants with sacred ordinances and doing their utmost to save the country from moral disintegration and degradation and establish the rule of God in all human hearts.

We are justly proud of the beginnings of Presbyterianism in this country

of those refugees, noble in character and rich in Christian knowledge and experience, consecrated in life, inured to hardship and capable of the most heroic service, into whose inheritance of faith in God, loyalty to Christ, and reliance upon the Scriptures as an infallible rule of life, we have come. We rejoice in the fact that their ideals and aspirations have entered so largely into the life of the nation and of other churches.

It is rather surprising, however, that Presbyterianism with its superior resources and superb opportunities has not advanced so as to be what it is in Scotland. This is not to leave out of account the growth that has been recorded, the character of our ministers and church members in the years that are gone, and the generous contributions that have been made and are being made to every worthy cause. And yet if we were to apply the test of numbers, the Presbyterian Church has been outstripped in denominations, some of which were scarcely known in America during the days of our Presbyterian pioneers.

From Delaware and Maryland that early influx of immigrants was diverted to the Middle States, and the larger growth of the church has been in more populous regions. And yet in proportion to its population the Synod of Baltimore has kept pace with the general growth of the whole church. The two states, roughly speaking, number one-hundredth part of the population of the United States. The membership of the Presbyterian Church in Delaware and Maryland is one-fiftieth part of the membership of our entire church. We can hardly justify our comparatively meagre growth on the plea that our statistical reports are more accurate than those of other denominations, nor can we explain our meagre gains on the ground that diverse elements, representing different types of race or national life, have entered into our corporate body resulting in dissensions and schisms.

So far as divisions are concerned, we have not suffered more grievously than other denominations, Matthew Arnold's declaration to the contrary notwithstanding, when he said Presbyterianism is as prone to division as the sparks are to fly upward. Usually any failure to advance means that the goal has not been kept in view. Elisha P. Swift, who, before he began his ministry in Pittsburgh and founded the Western Foreign Missionary Society, preached at Dover and Milford, Delaware, conceived of the Church as a missionary society, the main object of which was to aid in the conversion of the world. This was in accord with Francis Makemie's objective for the Church which he planted in these shores, and among the pioneer ministers this evangelistic and missionary purpose was kept largely in view. But when the Great Awakening inaugurated by Jonathan Edwards and promoted by the Tennants, the Blairs, the Dickinsons and others, inspired by the labors of Whitefield and the Wesleys, swept over the country in a time of religious apathy, spiritual destitution and moral indifference, many of our Presbyterian churches held aloof from new revival methods because they were the subject of bitter controversy, and an unfortunate split occurred, the division of Old Lights and New Lights, which seriously retarded the growth of Presbyterianism and left an open field for Wesleyan Methodism.

In The Princeton Review for the year 1861, Dr. Charles Hodge, as editor, in a review of Sprague's Annals of the Methodist Pulpit, paid a glowing tribute to the labors of the Methodist pioneers who to a very large

extent outranked these of our own church at that particular time when the Reformed Church in nearly all her branches in Europe and America had sunk into a state of great spiritual deadness. Commenting on Methodism as one of the recognized churches of evangelical Christendom, Dr. Hodge raised the question, "To what cause is this surprising growth to be ascribed?" In one view he replies: "The question admits of an easy answer: 'It is the Lord's doing.'" He had a great work to accomplish, the work of reviving a declining Church, of rousing professing Christians from the spiritual lethargy into which they had sunk, of conveying life and grace to the thousands of heathen within the limits of Christendom, and he called and qualified the instruments needed to attack these ends. But the inquiry may still be made into the special means and agencies by which these ends were effected. What was it that enabled Wesley, Asbury, Coke, Lee, McKendree and their compeers to win such glorious spiritual triumph?

After explaining that it was not due to their anti-Calvinism, he goes on to declare that the spiritual power which their ministry unquestionably possessed was derived from the earnestness, the plainness, the unction with which they proclaimed the essential doctrines of that very Calvinism which they so frequently and so vigorously vituperated—man's ruin by the fall, his native depravity and aberration from God, his absolute need of a Saviour and utter inability to save himself, the necessity of regeneration by the Holy Spirit, justification not by works but by faith alone in the blood and righteousness of Christ, the free offer of salvation to every human being, without money and without price, the necessity of holiness not to merit Heaven but to become meet for it, these articles constituted the very burden of their preaching.

But this has always been the burden of Calvinistic preaching and we must simply confess that at a time when a great evangelical revival was desperately needed, instead of seizing the opportunity, Presbyterianism stopped to engage in controversy over the method which should or should not be employed and surrendered the opportunity to the Wesleys.

In all the seventy-eight years since the Synod of Baltimore was organized, there has been no marked or general spiritual awakening within its borders. Our denomination came into existence as the result of the Reformation—the great religious awakening of the 17th century—our pioneer history commits us to faithful Gospel preaching, and more or less we have been sympathetic and cooperative with evangelistic enterprise and yet with a certain degree of caution and reserve.

We have been afraid of emotionalism—enthusiasm—and as a result have leaned more to formality and restrained respectability, and it is fitting that we should, in this time of wide and alarming spiritual need, reclaim the courage, the evangelical conviction, the white-heat devotion to Christ and the Church, which characterized that father of Presbyterianism whom we this day honor, Francis Makemie.

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CHURCH OF SCOTLAND

A Romance Yet Unfinished
The Century of Colonial Missions
(Contributed)

ONE-HUNDRED-YEARS in the Life of Scotland, covering that period of history in which Scotsmen bore the name of their nation to the farthest and least known countries of the globe, was celebrated by the General Assembly of The Church of Scotland Sunday evening, May 28th, in Assembly Hall, Edinburgh, on the occasion of the Centenary of the Colonial Committee. The story of that hundred years covers the clearances in many Highland glens and islands, sending whole communities across the oceans to become flourishing out-posts of civilization in virgin countries, out-posts which afterwards were themselves to become centres of civilization and economic prosperity.

During that century the Clyde changed from one of the best salmon rivers in Britain to a leading ship-building centre of the world, a development not dissociated from the Colonial Committee for the expansion of commerce east and west and the growth of emigration required the building of bigger and even bigger ships with the corresponding deepening and enlargement of the Clyde. These emigrants took with them their Presbyterian forms of worship, whether they went to the tea plantations of the farther east, to the virgin prairies of Canada, or to the great pasture lands of Australia; and the Home Church followed her sons and daughters to provide for their spiritual and educational wants. Across the Colonial Committee as a bridge there passed those ministers and elders and members who were to found vigorous and influential Presbyterian Churches, on the Scottish model, wherever the English language is spoken.

The story cannot be told, scarcely even hinted at in a brief article. Its links are to be found in the passing of Canada, Australia, New Zealand, and South Africa from Colonies to Dominion status, from countries of the pioneer to nations which have their place to-day at the great council of nations which sits in Geneva. Behind that story is the courage and guidance which the ministers, sent by the Mother Church, gave to the colonists in upbuilding the waste places. It certainly is one which throws a new light on the Church's own story in the past hundred years. With the pioneers, sharing their hardships and dangers, went ministers of the Church, pushing with them "on to the bounds of the wastes," sailing with them on the emigrant ships from their home ports, until to-day there are great Presbyterian Churches in these lands prepared to receive and further Scotsmen seek-

ing outlets for their talents by settling beyond the seas. Imagination must bear its part in the reconstruction of a picture which vindicates the Church at Home from any charge of indifference to those who leave their native land.

One final word may be said. It was these Presbyterians of sturdy Scottish stock, accustomed to the management of their spiritual affairs in duly constituted Church Courts, who began to feel that, if they were fit to manage the spiritual affairs of a growing nation, then that nation may be trusted to manage its own temporal affairs. Thus came the Colonial and Dominion Parliaments, so often led, and largely manned by great overseas Scotsmen.

It was in 1833 that the General Assembly of The Church of Scotland named a Standing Committee "to correspond with Presbyterian Churches in the Colonies for the purpose of giving advice on any question with regard to which they may choose to consult The Church of Scotland, and affording them such aid as it may be in the power of the Committee to give in all matters affecting their rights and interests." At this time there were thirty congregations in the Canadas in connection with The Church of Scotland; fifty in Nova Scotia. How the growing tide of emigration across "the Western" land affected Scotland is shown by the figures for Nova Scotia, New Brunswick, and Prince Edward Island where out of a population of 90,000 the members of The Church of Scotland totalled 60,000.

A plea made by the well-known Dr. Norman Macleod, Glasgow, in the General Assembly of 1846 has great interest to-day:

"The great deficiencies of remunerative employment for the working classes is driving them abroad in hundreds. The gentry and the better order of merchants and others, finding no occupation for their sons at home, are obliged to send them abroad to the British Colonies. I am safe in asking is there no one man in this house who has not a friend, a relative, it may be a son, in one or other of these Colonies?" Again, illustrating the rapidity of colonization in those days, the Assembly of 1841 had before it applications from Jamaica and other West Indian Islands for aid in building churches, from Texas for Presbyterian ministers. On the other hand, it was reported that ministers had been sent to Ceylon, the Cape, New South Wales, Tasmania and New Zealand, while a grant was made in aid of a minister's stipend at Gibraltar.

After the Disruption of 1843, the Free Church took up work in many parts, and the United Presbyterian Church also took some share in Colonial work. The Free Church became particularly active in New Zealand, Malta, the Canadian North West, Madeira,

Trinidad, South Africa. To show the vast development of a hundred years, apart from the countries previously mentioned, other areas in which work goes on are Algiers, Cairo, Patagonia, Tanganyika Territory, Kenya, Nyasaland, Argentine, Fiji, the great Australian Inland, Malaya, Assam, Burmah, British Honduras, while large congregations exist in cities like Calcutta, Bombay, and elsewhere. To-day Scots folk in South Africa, East and Central Africa, India, and elsewhere appeal to the national Church for ministers.

In looking back over its hundred years of life the Colonial Committee has the satisfaction of knowing that the wandering Scot, pushing on into unknown lands and peoples, has not been neglected by his Church, which in its ministers and members has directly shared in the upbuilding of a great Empire.

* * * An Instance

It was remarkable that as we were editing this material we should discover in the writings of Hugh Miller (1802-1856) the great Scotsman, geologist, and writer, a reference to the religious influence of the Scottish emigrants to Upper Canada. This was published in 1840:

"I have perused with deep interest the letters of an aged emigrant who quitted the north of Scotland for Upper Canada about eight years ago. He was one of the excellent though now fast diminishing body known in Ross-shire and the neighboring districts by the name of the men; and, though marked perhaps by a few eccentricities, he was by no means a low specimen of the class. He settled among some of the outer townships, I forget which, where there were no ministers and no churches; and he saw for the first time, in his seventieth year, the Sabbath rise over the wild and trackless woods of America, all unmarked from the other days of the week. But John Clark had brought his Bible with him, and no superficial knowledge of its contents; and, regularly as the day came around, he assembled his family, like one of the pilgrim fathers of old, for the purpose of religious worship, and to press upon them the importance of religious truth. Some of the neighbors learned to drop in. His fervent prayers, and his homely but forcible expositions, full of masculine thought, had the true popular germ in them; and John's log cottage became the meeting-house of the thinly peopled district; until at length the accumulating infirmities of a period of life greatly advanced interfered with his self-imposed duties and set him aside. He is still alive, however, at least he was a few months ago; and at that time, in the midst of great debility, far removed from all his Christian friends of the same stamp or standing with himself, and with the near prospect of laying down his worn-out frame to mingle with the soil in some gloomy re-

cess of the wild forest, thousands of miles from the lonely Highland churchyard where the remains of his fathers and some of his children are laid with those of the wife of his youth, John was yet more than resigned; he was rejoicing. Will our readers guess for what? He had just heard of the revival at Kilsyth, and of the attitude assumed by The Church of Scotland in behalf of the rights of the Christian people, and of the Headship of her Divine Master. What, I marvel, does infidelity propose giving to such men in exchange for their religion?"

Further, as illustrating the character and influence of the early settlers, our readers should note the story of Mr. James McQueen of Kirkwall, given under Among the Churches in this number.

THE SCOTTISH CHURCH AND THE EMPIRE

Mr. John Buchan, C.H., M.P.,
Lord High Commissioner of The Church
of Scotland

THIS is a year of commemoration. It is the centenary year of that great act of justice and mercy, the freeing of the slaves in the British Empire. It is the tercentenary year of our historic Lothian regiment, the Royal Scots. And now this evening we are celebrating the hundredth birthday of that Committee of the Church of Scotland whose duty it has been to see that wherever Scotsmen went their Church followed them.

The Committee was constituted in 1833. Cast your mind back over that century, and think what a very different world it was then from to-day, and what a very different British Empire. Many of our Crown Colonies did not exist. The nations which have become the Dominions of to-day were mostly in their infancy. In India it was the time of the old East India Company, and of Lord William Bentinck, the first of the Governor-Generals. Canada had not yet had Lord Durham's report; it consisted of Upper and Lower Canada and the Maritime Provinces; and the great dominions of the West were known only to a few hunters and traders. New Zealand was still under native chiefs. In Australia, New South Wales was just beginning its career as a colony. There was no separate Victoria, no South Australia, and West Australia was only the Swan River Settlement. South Africa was only Cape Colony, and the rest was undiscovered wilderness. It was the year when the slave trade was abolished there, and the Great Trek, and the foundations of the northern states were still in the womb of the future. The Colonial Churches Committee in that year looked out upon a world largely unknown, with, on the margin of savagery, thin strips of British settlement. But, having that vision without

which the people perish, it set itself to care for these strips, believing that they were the nucleus of an Empire.

A Great Work

In nine years, the foundation had been laid of the Presbyterian Churches in all of our present Dominions and in many of our Colonies. The Free Church, after the Disruption, established its own Colonies Committee for the same work, and now the two are united. To-day we look out upon an Empire, all of which has been fully explored, and most of which has been settled. Proud cities have taken the place of the pioneers' shacks, and waving cornlands have succeeded the primeval forests. Each Dominion has now its own flourishing system of Presbytery. Provision has been made in the remotest Colonies for our Scottish worship, and in India the Committee supervises the Scottish chaplains on the Indian establishments. The grain of seed has become a forest, and most of the trees no longer need the care of the forester.

It is a great work on which we have to look back to-night, and I may be permitted to say one or two things about it.

It has not been a missionary task in the strict sense, for it has not dealt with ignorance and savagery. Its business has been to provide the means of worship for our own people in distant lands, to preserve the continuity of the religious life of the most far-wandering race on the globe. But that is an aspect of our Lord's Command which is as vital as normal missionary work. It is as much our duty to establish and confirm men and women in the faith as to bring new converts into it.

Again, I would look upon the work done during the century as a debt due to our Scottish tradition and our national character. I have said that we are the most far-wandering people on the globe, but we are also eternally homesick. We carry with us our household goods wherever we go, and our strength lies in the fact that we can acclimatize ourselves in strange places and still keep up the link with home. That, indeed, is a characteristic of the whole British race, but I think it is especially true of our own folk north of the Border. No experience is too strange, no environment too unfamiliar, if we can link it up with what we know and love.

The Peripatetic Scot

I know nothing on earth so tough and indestructible as the tradition of the peripatetic Scot. I will not conceal from you that sometimes they carry abroad our more doubtful traits. In Zululand I have heard a florin called a "Scotsman" because one of our countrymen once palmed off florins instead of half-crowns upon the guileless natives. We carry with us, too, many small and trivial things. Our mode of speech, for example. I remember in South Africa

finding a Dutchman of Scottish ancestry who could not speak one word of English, but who talked Dutch with a strong Glasgow accent. But we also take with us our best. We take with us our love of our little rugged land of origin. We take with us the memories of our stormy history. We take with us our famous literature, Burns and Sir Walter. Above all, we take with us our Church. Why is the Scot abroad the best mixer in the world? I will tell you why. It is because he is so secure. He can mingle freely in an alien society because he has no fear of being absorbed in it. He is not an unstable being who has to create a prickly hedge around himself to preserve his individuality. He has his roots so deep that he can spare sympathy and interest for his new environment. He can be a loyal and eager citizen of any community in the world, and yet remain idiomatically a Scot.

There is another thing that I would say about the work of this Committee. It is an example of what I have always regarded as a special characteristic of our Presbyterian faith. As a Church we do not carry too much irrelevant baggage, whether of dogma or of ritual. There are some institutions, noble and venerable things, which are so intertwined with local and traditional growths that they cannot be transplanted. Our Church has always prided itself upon the fact that, being founded, as it believes, upon the simplicities of God's word, it is independent of the categories of space and time. Shall I compare it with the British Empire, which, because of the freedom which it gives to the component parts, and the broad and simple lines on which it is built, has endured, and will endure, when more rigid systems crack and fall? I believe that in a true sense Presbyterianism is fitted to be a universal Church, because, in John Bunyan's phrase, it founds itself on "fundamentals," and leaves "accidentals" to take care of themselves. Such a Church was the dream of our forefathers. You will find it in many of the Covenanting divines, who, perplexed, desperately perplexed, with persecutions and dogmatic strife, yet never lost their ideal of a universal Church, which would include all faithful people. Just as these islands of ours are a nation and also the centre of an Empire, so our Church, specially the Church of Scotland, has also its world-wide and imperial aspect. For, as I have already said in the Assembly, it is at once evangelical and catholic, historic, liberal, and free.

Spiritual Bond of Empire

May I offer you one last reflection? This Colonies Committee, in its hundred years of life, has not only built up a Church; it has helped to build up great secular states and societies; it has helped to build up an

Empire. What is this Empire of ours? What the poet called "the glories of our blood and State" are there for every one to see. It covers one-third of the world's surface; it contains so many hundred millions of human beings; it is an equal partnership of sovereign States. We can define it in that way, and our definitions will be true and exact. That is its material side. It is all these things and many more.

But there is another side of far greater importance. The Roman Empire at its best gave its people law and security. When the Roman poet wrote of it he found inspiration in the thought that those who drank of the Rhone and the Orontes were all one nation. But ours is a greater conception than that. The words which Lord Rosebery used of our Empire in his famous Glasgow rectorial address are just as true as the statistical facts which you will find in the encyclopaedia. He said of it—"Not without the tainted reference incidental to all human work, but constructed on the whole with pure and splendid purpose. Human, and yet not wholly human, for the most heedless and the most cynical must see the finger of the Divine." The true bond of Empire is the spiritual bond. Its cohesion is in its ideals and not in its form of government. It means that over a large part of the earth's surface racial and national limitations have been transcended. It is an instalment of the old dream of the brotherhood of man. It means that one great part of the globe at least is marked out where there can be no war. It is not a proud, racial aristocracy to dominate the world; it is an alliance based partly on a common ancestry and common memories, but far more deeply upon a common creed, a common civilization and a common faith.

Its name of Empire has been often taken in vain. Many false and vainglorious words have been spoken about it, and too often it has been conceived in the terms of a shallow materialism. But that is not the true Empire. The true Empire is a spiritual thing based essentially upon Christian ideals. There is no parallel in history to our vast assemblage of scattered peoples, linked together by a faith and a purpose, asking no tribute of each other, but ready, as the war showed, to enter on behalf of its sane and honest ideals into a common sacrifice. It is a union in far more than the functions of government. I like to think of it as above all things, an alliance devoted to enlarging and perfecting the difficult, but not desperate, life of man. And if we go to the poets for our creed we shall not go to the Romans, but rather to the great passage with which Shelley concluded his noblest poem:

"To suffer woes which hope thinks infinite:
To forgive wrongs darker than death or
night;

To defy Power which seems omnipotent;
To love, and bear; to hope till Hope
creates

From its own wreck the thing it contem-
plates;

Neither to fear, nor falter, nor repent;
This, like thy glory, Titan, is to be
Great, good and joyous, beautiful and
free;

This is alone, joy, empire, and victory."

A Noble Tribute

The Rev. J. R. Forgan, Convener of the Committee on Colonial Churches, said it was his great privilege to acknowledge the great debt under which his Grace had placed them that night. They rejoiced that that large audience and a great multitude of unseen listeners had been able to hear that noble address from one who had himself brought lustre to the Scottish name and who, amid all his high distinctions in the world of letters and the realm of affairs, had never once forgotten the land of his birth or the Church of his fathers. (Applause.) On behalf of the Committee, said Mr. Forgan, he thanked the Lord High Commissioner for the noble tribute he had paid to the work of the Church of Scotland among Scottish people overseas, and for the lofty encouragement his interest had given them for all the work which still remained to be done. (Applause.)

GAELIC WELCOMED

Rev. D. M. Lamont, Dunvegan, Ont., has very thoughtfully written the Editor with respect to the occasional Gaelic articles that appear in the Record. Mr. Lamont did not write for publication, but we thought our readers should have the opportunity of learning his estimate of the value of the Gaelic message to those who know that language.

"You sometimes devote a corner in The Presbyterian Record to a Gaelic message for our Highland clans 'of the dispersion' in Canada. I have travelled during the past thirteen years quite a bit through our Gaelic area and I write just to assure you how it warms thousands of Gaelic hearts to read a few paragraphs (or a poem) in the grand mother tongue, in their own Church paper. I notice that Rev. G. Murray, B.D., of Scotstown, Que., was the writer of the messages I have read. He is one of the most gifted Gaelic writers in all literary Gaelicdom. I am sure your Sassanach readers will not grudge an occasional brief message in the Record, either from Mr. Murray or any other good Gaelic writer. This isn't a bilingual problem. You are only bidding a kind farewell to a race that bulked large in Canada fifty years ago with their ancient language that is admittedly dying in Canada, despite the efforts of Gaelic stalwarts in Nova Scotia."

Loyalty vs. Treason

By the Rev. Mark A. Matthews, D.D.

THE divine right of kings never existed. Its assumption was in spirit anarchistic, but the divine right of government was God decreed. Within the circle of the imperative "ought" is government, the governor and the governed, law, order, obedience, reward and punishment. Government is God decreed. It is impossible for any number of people to exist without government. It is impossible for society to progress without the discipline of a firm, righteous government. It is impossible for government to exist without law, and it is impossible for the peace, unity and purity of the government to be maintained without the enforcement of law. Obedience to law guarantees order, peace and progress.

There is no liberty except liberty within the boundary of law and in obedience to law. There is no such thing as abstract liberty. Such an idea has for its purpose unbridled license and the establishment of anarchy. Liberty without law, liberty under law, liberty by law, liberty the product of obedience to law, is the only liberty possible to government or to the orderly establishment of the institutions of government.

The seat of authority is in the people, but it is impossible for them to exercise that authority en masse. To be exercised in an orderly manner, it must be transferred to representatives. When that authority has been transferred to the people's representatives, then you have established the orderly functioning of government. That is the reason representative government is of divine origin, and that is the reason absolute irresponsible democracy is of satanic origin and must logically conclude in anarchy and atheism. Government, therefore, is by the consent of the governed.

The consent is expressed when one, if born within the territory of the government, by his own volition decides to remain within the boundary of that government after reaching the years of accountability. That consent is again expressed when one voluntarily applies for membership in the government of his choice. When membership is thus established, one becomes a responsible governmental unit and is by all law and all processes of reasoning absolutely bound to be obedient and subservient to the government of which he is a member. He has no other choice except that of asking permission to leave the government and seek membership in another government. Of course, if disobedient to the laws of the government he can be denaturalized, and if he came from a foreign government, he can be deported, but as long as he remains a member of the government, he is bound by its laws, its rules, its regulations, its constitution. Any effort on his part to violate these fundamental principles makes of him a traitor, brands him seditious, exposes him in his efforts as a secessionist, or brings him before the bar as an anarcbist.

One is either an obedient, faithful, law-abiding citizen, or he is a traitor, secretly striving to destroy the government, disobey its laws, wreck its institutions, and disturb its peace and harmony. "Law has its seat in the bosom of God and its voice is the harmony of the spheres." It is equally true of government. Its law has its seat in the bosom of God and its voice is the harmony of a law-abiding people. No one can set up another government within the government without being guilty of insurrection. No one can defy government, law and order and attempt to establish his methods, erect his institutions, and project his plans without being branded as a rebel and punished as an insurrectionist.

If the foreigner who has applied for naturalization is dissatisfied with our government, he should return to the shores on which his anarchistic spirit was born. A native son who becomes rebellious and anarchistic, defying law and order, should be immediately arrested by the law he defies

and punished by the government to which he has become a traitor.

These are fundamental principles of government, of representative, orderly government. These are also the fundamental principles controlling the moral government. They are with equal force binding upon the Church. The Church is not only the Body of Christ, the Bride of Christ, the body of the redeemed, it is an organism and it is also an organization. Christ is the Head, the members of the body are the subjects, therefore the general principles of government are the principles governing the Church of Jesus Christ.

The denominations, which are nothing more or less than company divisions of the body of the redeemed, are controlled by the same fundamental principles of government, plus the binding power of their creed. The Presbyterian Church has a scriptural polity and a divine creed. It is a representative government, a government by checks and balances, by law and order, and by presbyteries and courts. It is the best Church government in the world. The sovereignty of God is its base, the rights of the people are protected, and the Gospel is preached. It is impossible for an individual to act independently of government, law and order in the Presbyterian Church. No one is forced to join the Presbyterian Church, but when one does join of his own volition, he becomes absolutely subject to the law of that Church, to its creed and to its government. When he makes his choice to unite with the Church, his right of independent action is surrendered. He is within its body, a member subject to the body and must be obedient to its law and loyal to its government.

If one is dissatisfied with the Presbyterian Church and its laws, its polity, its creed, its government, he has only one choice, and that is to ask to be permitted to retire. If he is a consecrated Christian, he can ask for a letter of honor, recommendation, and credit to another Church of his choice. If he is a violator of its laws, he can be tried by its courts and excommunicated. If it is God's will, he may pass from the Church militant to the Church triumphant, and there in the perfect government worship God eternally. While on earth and a member of the Presbyterian Church, he cannot act independently of the Church, disobey its laws, or denounce its creed without being subject to discipline, trial and punishment. The Presbyterian Church is a constitutional, creedal Church. Its Constitution is inviolable, its creed is found in God's infallible Word. It rests on the absolute sovereignty of God, the deity of Christ, His virgin birth, His crucifixion, supernatural resurrection, ascension, mediatorial work, and His return for His Church. These are fixed parts of the creed of the Presbyterian Church, and are infallible, eternal and essential doctrines and facts.

When one joins the Church, he becomes absolutely subject to its government, its creed, and the operation of its courts. The preaching of the Gospel, the administration of its sacraments, and orderly procedure in its government are binding. There are not two standards in the Presbyterian Church, there are not two creeds, there are not two kinds of government. It is impossible for anarchy to live within the bosom of the Presbyterian Church. It has but one creed, but one standard, but one infallible rule of faith and practice; namely, God's infallible Word. His Word is the source of authority, and in it the creed of the Presbyterian Church is specifically found. A man cannot have his own creed in the Presbyterian Church. He cannot erect his own system of government; he cannot build his own institutions. He cannot govern himself, he must be subject to the teachings, the creed, the polity, the discipline, the government of

the Presbyterian Church, as long as he is a member of the Church.

He may ask for a letter of dismissal, but he cannot set up insurrection. He may violate its laws and be demoted or expelled, but he cannot defy the government and live within the Presbyterian Church. The Presbyterian Church has a divinely inspired Bible, a creed of divinely revealed truth, a Constitution by divine permission, and a system of law and courts of incomparable value to the orderly development of the work of the Church.

If one is dissatisfied with the Church and if he cannot obey its laws, be subject to his brethren and move in an orderly Christian and Presbyterian manner, he should join another Church of his *disposition*, or the Church should at once enforce discipline. The Church is not forcing anyone to stay within its membership. If one is dissatisfied, let him leave the Church. It would be better to be a respectable, obedient, law-abiding Christian, and remain in full fellowship with the Body of Christ.

What is needed today in the civil government and in the ecclesiastical? Absolute loyalty to government, absolute obedience to law, absolute personal righteousness within the government, consciousness of responsibility and accountability, admission of law, judgment and punishment, and a glorious anticipation of obedience, reward and everlasting happiness.

What is the matter with the civil government? It is being wrecked by socialism, communism, atheism, and anarchy. Seditious, seductive, infamous, nefarious communistic forces are defying law and order, wrecking the institutions of the government, and trying to set up a government in defiance of God. Such nefarious forces are ignoring the Ten Commandments, denouncing the doctrine of accountability, repudiating the doctrine of judgment and laughing at the fact of hell. They are trying to move this government from its base, tear its stars from its flag, wreck its homes, demolish its churches, and establish license in place of liberty.

The dictation of atheistic communism would establish the tyranny of lust and enthrone the beast in the house of authority.

What is the matter with the Church? She is suffering today from disloyalty. The evil influence of insubordination has crept in; the mighty force of pious Phariseism is stalking abroad. The anarchistic voice of heresy is heard in its houses of worship. Rationalism, communism and atheism are knocking at its doors. Some have been seduced and have opened the doors. Some have lost their perspective and are in the fields eating the grass of modernism. Like Cain, they are offering the sacrifice of humanism and Unitarianism, defaming the blood-bought Gospel, the blood-wrought Gospel of Jesus Christ. They are offering the sheaf of conceit, arrogance, selfishness, Phariseism and Cainism, instead of the blood sacrifice. You cannot offer the sheaf of Unitarianism and Cainism and be a Presbyterian.

You must present the Lamb of God slain for the redemption of man. You must present the vicarious atonement, you must present His vicarious, substitutionary death as the ground of redemption and the ground on which God rests His justification. It would have been impossible for Christ to have been crucified, had He not been born of the Virgin Mary. It would have been impossible for God to have crucified a man of natural parents. The virgin birth is the essential, the absolute, indispensable fact in the whole plan of salvation.

You cannot be a Presbyterian without preaching that doctrine. It is the essential foundation of the creed of the Presbyterian Church. It is the ground on which all other things rest. Then comes the crucifixion, because of His virgin birth. Then comes His resurrection because He is the Son of God. Then comes His ascension because of the absolute authority of the Godhead being vested in Him at

the resurrection. Then comes His mediatorial work at the right hand of God. Then comes His visible, tangible return for His Church, for His bride. You cannot be a loyal, faithful Presbyterian and leave these facts out of the sermon.

What is needed today in the Church? Absolute loyalty, absolute obedience, absolute harmony produced by obedience, cooperation and subjection to the authority of the Church, to the purity of its creed, to the infallibility of its system of doctrine, and to the infallible Word of God as the only source of authority.

What is needed in the Church? Absolute loyalty to its polity, obedience to its law, respect for its courts and institutions. It is a violation of the Presbyterian law to slander, to use anathemas as slander, or to brand without authority and process men with whom you differ. The use of the courts is demanded of every loyal Presbyterian. If a man is really and truly a heretic, if he is a modernist—which is nothing more or less than a Caineite—and if his works, his utterances, his writings and his preaching set forth the fact that he is a rationalist, a modernist, an atheist, then go into the courts, charge him with the crime, furnish the evidence, argue the case, and abide by the verdict of the court. No one can erect himself as a standard and thus measure other people by himself. The Bible is the standard, the creed is the rule, the court is the method. Proceed loyally and in an orderly Presbyterian manner to excommunicate the heretic and to punish the insubordinate.

What is the matter with the Church? It is suffering from disloyalty, conceit and arrogance. Let the Church come back to the position of love for her creed, obedience to her laws, and to the defense of her faith. Do not charge a man with being a heretic unless you have the evidence, and unless you have courage, bravery, knowledge, wisdom, humility and love enough to go into the court, prefer charges accompanied by a bill of particulars, and with unimpeachable evidence sustain your charge. If a man is not willing to do that, then he becomes a slanderer, a defamer, a disrupter of peace, and has violated his own oath of office because he swore to preserve the peace, unity and purity of the Church. It is an evidence of impurity to refuse to follow the rules of the Church and the orderly procedure of its courts.

What is needed today? Loyalty, obedience, harmony, passion for souls, zeal for evangelism, and love, controlling love, and loyalty to the Church courts. What have we done? We have practically wrecked the presbyteries by neglecting to recognize the fact that the presbytery is the constitutional pastor of every church. It has the inherent, constitutional right to govern the church, to investigate its affairs, and direct its work. Its pastor is a member of the presbytery, and absolutely subject to its authority, however, the inherent pastoral authority of a church rests in the presbytery. It may send its representative, namely, the pastor, to exercise that authority under its control. No church is independent, you cannot make an independent church in the Presbyterian denomination. When it becomes independent, it becomes anarchistic and ceases to be Presbyterian. You cannot have an independent pastor. He took an oath to be subject to his brethren. He surrendered when he became a member of the presbytery. The authority of the presbytery he must recognize. It is that spirit of loyalty and obedience which is needed today.

We are a Constitutional Church, we are a creedal Church, we are a representative Church, we are a Church of law and order. We must recognize the fact that we are members and subjects of the greatest ecclesiastical government on earth. Presbyterians ought to be held responsible for the defections and for the wrecking influences now at work in the national government, because the national government was modeled after the Presbyterian government.

We have a great civic responsibility as well as an ecclesi-

astical duty to recognize the authority of our courts and the divine right of government. If a man has an issue or a complaint or a charge, let him be a loyal, faithful citizen in the Church and a loyal faithful, obedient member of the Church, and use the courts to defend the faith, to punish the heretic, to expell the atheist, to drive out the communist, and to bring under perpetual discipline the insubordinate and the disloyal.

Acts 19: 38, 39—"Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly."

That is good advice today. Come back to law and order! Come back to the sovereignty of God and the divine right of

government! Come back to obedience, come back to orderly procedure, come back to harmony and peace! Come back to humility and service, come back to consecration, come back to the preaching of the Gospel! Come back to obedience to the leadership of the Holy Spirit, come back to loyal, orderly procedure in the Church!

What is needed? Loyalty, obedience, worship, service, consecration, sacrifice, brotherly love, kindness, goodness, unselfishness and righteousness.

The word "Presbyterian" means government by presbyters, by representatives, by law and order. It means subjectship to authority; its means peace, harmony and progress. Let us come back to such a government, to the preaching of such a Gospel, and to the living of such an unimpeachable life.

"The Forgotten Act—The Cross"

By the Rev. Clarence Edward Macartney, D.D.

GOING once into a Waldensian Church in Italy, I was surprised to see a large Cross over the pulpit of the church. When I expressed to the minister of the church my surprise at seeing the Cross thus displayed in one of the historic Protestant churches of Italy, this was his explanation: "We must have a Cross over the church in order to let the people know that it is a Christian church."

The Cross, not as a piece of architecture in a church, but as a divine fact and truth, is indeed the distinguishing thing about the Christian religion. If you leave out the Cross, and what it stands for, Christianity has disappeared. What was done by God on the Cross is not a part of the Gospel, or the most important part of the Gospel, but *the* Gospel, and without it there is no Gospel. To quote the words of an eloquent writer on the Cross, Turretin, "It is the chief part of our salvation, the anchor of faith, the refuge of hope. So long as this doctrine is maintained in its integrity, Christianity itself and the peace and blessedness of all who believe in Christ are beyond the reach of danger. But if it is rejected, or in any way impaired, the whole structure of the Christian faith must sink into decay and ruin." All the prophecies, all the commandments, all the rites of worship, all the promises, and all the joys of the Christian faith center in the Cross. That was what St. Paul meant when he said, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." Christ reigns from the Cross.

The Cross in its deep and true Scriptural meaning is an almost forgotten fact. It is true that we see the Cross everywhere in the architecture and symbolism of our churches, and hear of it in the songs and hymns of the Church; but as the great and saving truth of our religion the Cross is neglected and almost forgotten.

The Cross was God's act in view of man's sin. It can have no meaning without the forgotten fact, the Fact of Sin. The Cross is always in the Bible associated with sin,—your sin, my sin, our sin, the world's sin, everybody's sin but Christ's. The Cross expresses the justice of God; but if there is no sin, then there was nothing for God to judge. The Cross expresses the love of God; but if there was no danger in which man stood, then there was no love manifested in Christ dying for us. The Cross, then, is God's answer to sin. It is God's light shining forever against the dark background of human sin and guilt. The Bible has little to say about sin in any speculative and curious sense; that is, as to how or why God permits sin in the world; but it reveals to us God in action against sin. Here we behold Him in the greatest of His acts. Here we see "the performing God," God in Christ, reconciling the world to Himself.

When we come to so great and vast a theme as the Cross, what shall we do or say? One is tempted to exclaim with

the Apostle, "O the depth of the riches both of the wisdom and of the knowledge of God," or with the same Apostle, "The love of God that passeth knowledge," and leave it there. The Cross is God's great mystery. Human thought and language cannot compass it. All that we can do is to touch the hem of its crimson robe. The cherubim cover the rest with their wings, crying as they do so, "Holy! Holy! Holy! Lord God Almighty!" Yet, I remember that if Paul called the Cross the love of God that passeth knowledge, he also prayed that we might know that love; not that we should know it as God knows it, and as Christ knows it, and as the Holy Spirit knows it, but that we should know it for our salvation.

The Fact of the Cross is the Eternal Fact. Christ died when Tiberius was emperor of Rome, and Pilate the procurator of Judea. "He suffered under Pontius Pilate." That is the time element in the Cross, as an accomplished act and fact. Yet the Cross is an eternal fact. It stretches from eternity to eternity. It was God's thought, according to the Apostle, "before the foundation of the world." When the drama of divine redemption begins to unfold itself in the Old Testament, we can see how everything looks forward to Calvary. All roads lead to the Cross. Christ said that Abraham rejoiced to see His day, and that Moses wrote of Him. To Him all the prophets bear witness. An encouraging fact about the somewhat perplexing religious situation in Germany, and showing us that the Protestants of Germany are not altogether unworthy of the great inheritance which Luther gave them, is the apparently irreconcilable split in the Church over the attitude of the Nazi Christians towards the Old Testament. The evangelical leaders of Germany recognize the fact, not only that a policy of scorn and persecution of the Jew is contrary to the spirit of Christ and the Gospel in the New Testament, but that the Old Testament is as much the Word of God as the New Testament. It is the Bible that Stephen used, that Paul quoted, that Matthew quoted, the Bible which Christ used. Moreover, the Old Testament looks forward to the New, and all that was done there was in preparation for the great act of God's justice and mercy on the Cross. The Old Testament is an arrow which points to Christ and the Cross. It testified, as Peter said, "beforehand the sufferings of Christ and the glory that should follow." When John the Baptist saw Jesus, he hailed Him as the "Lamb of God that taketh away the sins of the world." He said this in the Old Testament sense of sacrifice, that Christ in His death on the Cross was the great Sacrifice to which all the sacrifices of the past looked forward. Not a lamb gave up its life at an Old Testament altar, but looked forward to the death of the Lamb of God.

If we look back, then, the Cross is an Eternal fact. But it is also that when you look forward. This act which was done when Christ suffered under Pontius Pilate has an infinite effect, both in consequences and in time. It looks forward to the never ending joy and rapture of redeemed sinners in heaven. The Lamb of God is the great figure in the great last book of the Bible which deals with the future. He is the Lamb slain from the foundation of the world. The songs of the redeemed are the songs which hail and praise the Lamb which was slain.

The Cross is the Redeeming and Saving Fact. This is a faithful saying and worthy of acceptance that Jesus Christ came into the world to save sinners; and this is a saying equally faithful and worthy of all acceptance, that Jesus Christ saves sinners by His Cross. There is no salvation except by the power of the Cross. This accounts for the fact of the pre-eminence of the Cross, and by the Cross we mean the death of Christ, in the Gospels. Not all the Gospels relate the birth of Christ, His temptation, His transfiguration, or His ascension into Heaven; but all of them with united voice proclaim His death. The Cross is, beyond all question, the pre-eminent fact of the Gospels.

There are deeps and mysteries in the Cross beyond all human comprehension. In this sense, it is "too high for us, we cannot attain unto it." But as a practical and saving fact, the Cross is not beyond our comprehension. It is quite possible to over emphasize the mystery and the incomprehensibility of the Cross. It is well to remember that the New Testament writers never speak of the obscurity of the Cross, but always of its greatness and of its power. The Cross, then, can be explained in terms sufficiently plain for human understanding and human action. Christ did not send His apostles out into the world to preach what no one could understand. Sometimes you hear people say, "Just declare the fact of the Cross and the Atonement, and abandon all theories and explanations." Experience goes to show that, as a rule, those who thus speak have themselves abandoned the New Testament explanation of the Cross. A fact that has no explanation is nonsense. Certainly the men in the New Testament never spoke of the Cross as if they thought that centuries hence men might know that Christ died, but would not be able to comprehend how or why He died.

The New Testament has its one great, simple, understandable explanation of the death of Christ. Briefly, it is this: Christ died for sinners. The Cross was the fulfillment of a great plan and an act of eternal love and justice. Human counsels, the hatred of His foes, the treason of one of His disciples, the power of the Romans, put Christ to death. Yet back of all those agents was the plan and the counsel of God. We shall never understand the Cross, if we think of it as something which man did to Christ. We must think of it as what God did through Christ for the salvation of men.

The Cross thus touches on one side God, and on the other side man. Once in the Boston Library, I saw a great painting by Sargent. Under three colossal figures of the Trinity, the Son of God hangs on the Cross, with Adam and Eve, representing humanity, kneeling on either side, and bound by a purple banner of cloud to the body of Christ. Thus the artist expressed the idea that the Cross of Christ, proceeding from God, has its direct and peculiar effect upon man.

The thing in God which made the Cross possible was His holiness and His love. The thing in man which made the Cross necessary was man's sin. This, if we may put it in such a way, was the dilemma which confronted God: on the one side, His holiness and His law, and on the other side the sin of man. God must deal with sin according to His holiness, for He is of purer eyes than to behold iniquity.

God might have punished sin in the person of the guilty and destroyed the race; or He might have condoned sin. If He had done that, He would have surrendered His holiness. This, then, was God's dilemma: How can He punish sin, and at the same time not destroy the sinner? "It was a problem for God to solve, and He solved it like a God." He permitted Christ to take our place and bear our sins; that is, their penalty, on the Cross. "He bore our sins on His own body on the Cross." Thus sin was dealt with. The holiness of God was recognized and satisfied. But once that satisfaction was made, God could now pardon the sinner and remit his penalty upon the ground of Christ's death and upon the condition of man's faith. This is exactly what Christ Himself said about the meaning of His death, when, sitting at the table with His disciples the same night in which He was betrayed, He took the cup and said, "This cup is the New Covenant in my blood which is shed for many for the remission of sins." Here Christ said that the shedding of His blood, or His death, makes possible the pardon of the sinner.

Does that mean that a guilty man goes free? No; it does not. Through the Cross a sinner is not only pardoned, but justified. All his sins have been taken away and their punishment met in the death of Christ. Nor does this mean that a bad man is benefitted by the punishment that fell upon a good man. That we would all condemn. We must remember, that it was not a man who died on the Cross, but the Son of God, and that He gave Himself freely to the work of redemption. As He Himself said, "No man taketh it from me, but I lay it down of myself." When the Quaker, Fox, was in prison a friend came to Cromwell and asked permission to take his place in the prison. Cromwell could not accept the substitution, although he admired the spirit of the offer, and turning to his men at court, exclaimed, "Which of you would have done that for me?" No man voluntarily, or involuntarily, could take another's place; but by the power of God, the Son of God, our Lord Jesus Christ, has taken our place, has borne our penalties, and by that death we live.

"There was none other good enough

To pay the price of sin.

He only could unlock the gate of heaven

And let us in."

The Condition of Salvation Through the Cross is Faith. We are saved by faith. The ground of our salvation is what Christ did on the Cross. The condition of it is our faith. That, then, is the simple and yet profound meaning of faith. When we talk about faith in Christ, when we ask people who are being received into the Church, "Do you believe on the Lord Jesus Christ?" what we mean is that the soul puts its trust in Christ for what He did for it on the Cross. When I say I have faith in Christ and believe in Christ, I mean that that something which had to be done for me before God I believe Christ has done. That work of Christ is my hope and my only hope.

Luther in a dream was confronted by the devil with an open book in which were inscribed all the sins of Luther. One by one, the devil pointed to the records and read the transgressions aloud. Luther was in despair; and then, suddenly remembering his faith in Christ, he said to Satan, "These, indeed, are my sins, and black is the record; but there is one record that you have forgotten—the blood of Jesus Christ cleanseth us from all sin."

The Cross is not only the redeeming and reconciling fact, but it is the Keeping and Preserving fact. The Cross not only lifts the penalty upon us for our sins, and takes away the stain of sin, but it breaks the power of sin. The best advice that one could ever give to a man who wished to be preserved from evil and delivered out of temptation would

Valor of the CHRISTMAS SOLDIER

Address at the BOSTON UNIVERSITY CHRISTMAS CONVOCATION

December 18, 1934

By DANIEL L. MARSH

President of Boston University



CHRISTMAS is a day of peace. Christ was called the Prince of Peace. On the night that He was born the air above the fields near Bethlehem pulsated with an angels' song, the theme of which was peace and goodwill.

And yet ever since that epochal birth, even as before, men have been prone to settle disputes—or to try to settle them—by the rude arbitrament of war. Why? Any answer to this arresting question would include self-will, and ambition, and lust for power and place, and patriotism estimated in terms of fighting, and many other explanations; but the dominating element has always been the sentimental view of war.

History and art have hung a halo of romance over war. Military music, and patriotic celebrations, and artists' conceptions of battles have made each new generation feel that war is the one dazzling and glorious concentration of courage. This tradition of sentiment, this popular notion that the greatest qualities of man have shone forth in battle has full often made "the flinty and steel couch of war" a "thrived-driven bed of down," and has made death itself seem pleasant and fitting: *Dulce et decorum est pro patria mori*.

Many good men have condoned war because of the moral qualities it has evoked. They have feared that a nation might become soft and flabby in a too long period of uninterrupted peace.

But two new attitudes have changed all this. The first with respect to war itself: war is no longer glorious. The romantic image of galloping heroes, unsheathing eager and flashing swords, has been pushed into the discard by the stern realities of modern warfare. There is no glory

in mud, and lice, and poison gas dropped from the sky, and in shooting at an enemy that you cannot see, and in being shot at by an enemy forty miles away. War is now regarded not as glorious, but as appallingly costly, incredibly brutal, and intensely hideous. It is barbarous and irrational; it is infernal; it is altogether and inexpressibly deplorable. The present generation can see no nimbus of glory hanging over anything so utterly vulgar and stupid as war.

The second change has been wrought by a completer knowledge of the reaction of organisms to their environment. We now know that war was never the maker of moral qualities, spiritual character and high ideals; but that it only furnished an occasion for these qualities to manifest themselves. We now know that with a proper program we can, under conditions of peace, secure and retain chivalry and valor, heroism of self-devotion and splendor of courage as fine as any ever found in the crimson bloom of battle.

War as it was conducted in the olden days furnished an opportunity for moral values to be tested and made known—steady will, firm nerve, disciplined obedience, noble reserve, delicate honor, courteous deference. The poet sings of the soldier's valor because that valor lifts the flesh to the level of the spirit, overcomes the fear of death, and seems to rise above time and change. It is not of a military automaton or a raging animal that the poet sings in "The Happy Warrior," but of a noble spiritual being

"That every Man in arms should wish to be."

We are in favor of all the moral values which have inspired poets to encircle the soldier's valor with a halo of imagination and romance. We are in favor of moral qualities, and of anything that will evoke them.

Now it so happens that Boston University challenges men and women to the moral equivalent of war. According to its Charter, the *raison d'être* of the University is the promotion of learning and virtue and piety. To become a trustee, or teacher, or student of Boston University is to enlist in a spiritual war on the side of Learning and Virtue and Piety. It is to enlist in a war against the opposites of Learning and Virtue and Piety.

Sometimes small minds conceive of a university as a place for envyings, and strife, and divisions, as though it were trustees and administration against faculty, or faculty and administration against students, or present university faculty and students against alumni, or gown against town, or one university against another university.

That is an egregious misconception. Boston University in its entirety—administrative officers, trustees, faculties, students, alumni—is a great volunteer army enlisted for the promotion of Learning and Virtue and Piety.

As members of a volunteer regiment in the old days of gallant hand-to-hand combats came to love each other with an ardent love, rejoicing in each other's good fortune, and suffering with those who suffered, so also in the University do we stand shoulder to shoulder. The *esprit de corps* of the finest and most patriotic fighting unit is ours. Our stirring memories of association in the University are more to be cherished than any memories of barracks.

As armies at their best, as in Cromwell's day and Lincoln's, marched into battle singing hymns, oft modified, so might we, without irreverence, change and make our own a militant hymn:

Like a mighty army
Moves our School for God;
Fellows, we are treading
Where the brave have trod;
We are not divided,
All one body we,
One for Truth and Virtue,
One for Piety.

Our conflict is with principalities and powers and innumerable enemies out of sight. "The weapons of our warfare are not carnal, but mighty through God." As sometimes empty cases of shells are picked up on the battle fields, and brought home, and transformed into lamps that give light unto all that are in the house, so we would conserve any moral values that war ever had by sublimating the war spirit into the promotion of Learning and Virtue and Piety.

When we put ourselves on the side of Learning, we are fighting against a whole army of foes of human progress, the names of whose captains are: ignorance, illiteracy, incomprehension, darkness, superficiality, shallowness, sciolism, incapacity, charlatanism.

To array one's self on the side of Virtue is a daring thing to do. Virtue is not fugitive and cloistered. It goes "over the top" to meet its adversary. The word itself comes from the Latin term for man, *vir*. As used in our Charter it compresses into itself all those admirable qualities which humanity has tried to symbolize when it has spoken such words as manhood, strength, courage, morality, and honesty in those things that go beyond the reach of legal requirements.

And when we enlist on the side of Virtue we are fighting against cowardice, pusillanimity, poltroonery, baseness, dastardy, inefficiency, impurity, immodesty, obscenity, debauchery, lasciviousness, vice, and corruption.

Not often have even the most ardent advocates of the moral values of war included Piety in their list of war-developed qualities. But there is no better moral equivalent of war than the promotion of Piety. If heroism is the brilliant triumph of the soul over the flesh, which is only another way of saying over fear, then there is no more glorious heroism than piety. Indeed, there can be no real Piety without heroism. Piety fears God, and nothing else.

The battle-flag of Piety is the banner of hope, seven-colored like the rainbow, but the names of its colors are: religion, and faith, and reverence, and humility, and veneration, and respect, and honor.

The things against which Piety fights, and against which we fight when we enlist under its banner, are: impiety, sin, irreverence, profaneness, blasphemy, sacrilege; hypocrisy, cant, bigotry; disrespect, disesteem, disparagement, irreverence, superciliousness, indignity, contumely, dishonor, and discourtesy.

Such is Boston University's program for securing and retaining the moral values that are tested by war. There are more wars in human history than are public to the world. It is easier for some men to go "over the top" in actual warfare than to subdue their own passions. It takes a higher type of courage to refuse to count any man an enemy than to go to battle against an enemy.

Christmas is an appropriate time to proclaim this spiritual warfare; for Christ is the Prince of Peace. And just because He is the Prince of Peace He has never ceased from war against every form and action of evil. His is the true war against war as the sum of all depravities.

War-minded as mankind has been, even writing its history with the bayonet dipped in human blood, yet it has never composed a battle song for Christmas. Rather do we sing of shepherds, and stars, and angel choirs, and little town of Bethlehem. These carols are lovely, and indissolubly associated with mellow memories which we would not surrender for the world. But equally appropriate would it be to hail the Birthday of the Prince of Peace with the favorite hymn of America's great War President:

"The Son of God goes forth to war,
A kingly crown to gain;
Hid blood-red banner streams afar;
Who follows in his train?

Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train."

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NEW YORK N. Y.RELIGION IN THE UNITED STATES IN 1934

Statistics Record Notable Advance

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Editorial Note: The following article is the basis of the article in the Christian Herald for July, 1935, on the subject "More Than A Million Gain". Anyone desiring a reprint of the Christian Herald article together with all the statistical tables can secure the same by addressing Dr. G.L. Kieffer, 39 East 35th Street, New York, N.Y. Ten cents in postage should accompany the request to cover the cost of the reprint.

The largest increase in total membership since 1930 -- an increase of 1,223,064 in a single year -- was reported by the religious bodies of the United States for 1934. When the communicant membership, as it was designated prior to the 1926 U.S. Census of Religious Bodies and the 1931 annual census, or the membership 13 years and over, is examined since 1900, only in the years 1901, 1906, 1907, 1913, 1917, 1920, 1921, 1925, 1927, 1928, and 1934 did the increase of this adult membership, so to speak, total more than 900,000 in a single year. In 1934 the increase of members 13 years and over was 910,651.

The 1934 report for the 207 religious bodies in the United States totals 244,201 ministers, 244,665 churches, a total membership of 62,035,680, and a membership of 50,509,932 for 13 years and over -- the adult membership as it were. This is a gain in one year, 1934, of 4,765 ministers, 2,565 churches, 1,223,064 total membership, and 910,651 members 13 years and over, as compared with the gains in 1933 of 7,442 ministers, 1,189 churches, 655,232 total membership, and 248,414 members 13 years and over. Seven religious bodies in 1934 reported "Otherwise" losses amounting to 89,096. This is a considerably smaller sum than has heretofore been reported. In arriving at the net gains and losses, apparently there has been quite an effort to prevent exodus by the backdoor as entry occurs by the front.

Fifty Religious Bodies Have a Membership of More Than 50,000

This year a new feature is introduced in the tables which parallels the new feature in the "Yearbook of American Churches", edited by Dr. Herman C. Weber, chairman of the executive committee of the Association of Statisticians of the Religious Bodies of America. The "Yearbook of American Churches" is sponsored by the Federal Council of the Churches of Christ in America and is published by the Association Press, 347 Madison Avenue, New York City. The 207 individual religious

bodies with their statistical reports are divided into two groups, those having 50,000 or more membership and those under 50,000 membership. Out of the entire total, in a group of 50 larger religious bodies having more than 50,000 membership, in 1934 there were found 224,044 ministers, 227,386 churches, a total membership of 60,630,990, and 49,251,176 members 13 years and over. These figures represent gains for the year of 4,476 ministers, 2,094 churches, 1,248,165 total membership, and 931,368 members 13 years and over. The gains in membership for this group of religious bodies having membership over 50,000 are greater than the gains in membership for both the classes.

157 Religious Bodies Have Membership of Less Than 50,000

The 157 religious bodies having membership less than 50,000 have 20,157 ministers, 17,179 churches, a total membership of 1,404,698, and 1,258,756 members 13 years and over -- a gain in one year of 289 ministers and 471 churches, and a loss of 25,101 in total membership and of 20,717 in 13-years-and-over membership.

Ratios between Totals of Groups

The ratio between the two groups is a very interesting item. In 1934 97.74 per cent of the entire membership was found in the group of larger bodies and 2.26 per cent in the group of smaller ones. This can be compared with the 1933 ratio of 97.65 per cent in the group of larger bodies and 2.35 per cent in the group of smaller ones. Of the members 13 years and over, in 1934 97.51 per cent was found in the larger bodies and 2.49 per cent in the smaller, which may be compared with the 1933 ratio of 97.42 per cent in the larger bodies and 2.58 per cent in the smaller ones. In both instances there has been a tendency toward a higher percentage in the larger bodies. For the number of ministers the comparison ratios are: 1934 -- 91.75 per cent in the larger bodies and 8.25 per cent in the smaller; 1933 -- 91.71 per cent in the larger bodies and 8.29 per cent in the smaller. The ratios for the number of churches are: 1934 -- 92.98 per cent in the larger bodies and 7.02 per cent in the smaller; 1933 -- 93.10 per cent in the larger bodies and 6.90 per cent in the smaller.

Ratios of Communions and Groups

Another interesting study is a table giving the 1934 statistics of the religious bodies and groups -- communions -- in the United States. Here the number of religious units is reduced from 207 to 90. And when these units are counted on the basis of membership 50,000 and over, only 33 qualify. These 33 in 1934 had 99.25 per cent of the entire membership, as compared with 99.26 per cent in 1933, leaving but 0.75 per cent for the smaller religious bodies and groups in 1934 as compared with 0.74 per cent in 1933. The membership 13 years and over in 1934 for the larger bodies and groups -- communions -- was 99.18 per cent, the same as in 1933, while the smaller ones had but 0.82 per cent of the members 13 years and over.

Comparison with Yearly U.S. Population Gains

[The population of the United States is estimated by the U.S. Census Bureau as of July 1 of each year, that is, at the beginning of the Government's fiscal year. The total population of continental United States as of July 1, 1933, was 125,693,000. On July 1, 1934, it was 126,425,000 -- a population gain in one year of 0.58 per cent. Since the population of continental United States was only 117,000,000 in

1926, there has been an average yearly gain of 1.01 per cent in total population for the 8-year period since then. With the adult population, or population 13 years and over, estimated as 85,911,165 in 1933, and 86,411,488 in 1934, and 79,969,669 in 1926, the percentage for the yearly gain and for the 8-year average yearly gain remain identical to the gains in total population, namely, 0.58 per cent and 1.01 per cent. These percentages, when compared with the percentages for gain in membership and in membership 13 years and over, become very important in that they disprove very definitely any statement that the religious bodies are not gaining so rapidly as the population. While the population grew at the rate of 0.58 per cent in 1934, the total membership of the religious bodies grew 2.01 per cent and the 13-year-and-over membership grew 1.84 per cent. The 8-year average yearly gain in total membership was 1.72 per cent and in 13-years-and-over membership 1.69 per cent. These last two percentages of course are not to be compared with 0.58 per cent, the one-year gain in population, but with the 8-year average yearly gain of 1.01 per cent in total population and 1.01 per cent in adult population. When the comparison is made with the rate of gain for the 33 larger bodies and groups, we find there the membership gain was 1.99 per cent and the 13-years-and-over membership gain 1.83 per cent for one year, and 1.71 per cent and 1.68 per cent, respectively, for the 8-year period. In the 157 smaller bodies and groups, the membership rate of gain for one year becomes 3.51 per cent and the 13-years-and-over membership rate is 2.08 per cent. The average yearly gains for the 8-year period are 2.96 per cent and 6.05 per cent, respectively.]

The Percentage of the U.S. Population Churched

Still another interesting item is the percentage of population that is churched. For the total membership the records are available for 1926 and since 1931. A consideration of the percentages shows very definite increase for the years down to 1934: 46.60 per cent in 1926, 47.70 per cent in 1931, 48.19 per cent in 1932, 48.38 per cent in 1933, and 49.07 per cent in 1934. What is true of the total membership is also true of the 13-years-and-over membership with one exception, that the percentage of adult population churched in 1933 was less than it was in 1932, the only break in the progression. The record for percentage of adult population churched runs as follows: 55.64 per cent in 1926, 57.30 per cent in 1931, 57.83 per cent in 1932, 57.73 per cent in 1933, and 57.97 per cent in 1934.

Membership Outside Continental U.S.

It is also well to consider the extent and sphere of influence of the religious bodies outside of continental United States. Twenty-four of the 50 larger bodies having over 50,000 membership in the United States reported 4,194 ministers, 9,682 churches, and 849,764 membership in the U.S. territories and possessions and in other countries. On foreign mission fields 23 bodies out of 50 reported 4,368 ministers, 13,058 churches, and 1,493,625 membership. It is of course understood that these statistics pertain only to the religious bodies with headquarters in continental United States and do not apply to the Roman Catholic Church and others whose headquarters are not in the United States. Of the 157 smaller bodies there were but 423 ministers, 333 churches, and 42,873 members reported in the U.S. territories and possessions and in other countries. On foreign missions the smaller bodies report 736 ministers, 844 churches, and 72,426 members. The sphere of influence of these smaller bodies outside of continental United States, because of their size, their resources, and their ability in other ways, of course is rather definitely limited. When we view the total sphere of influence of the larger and smaller bodies combined, as reported, there are in the U.S. territories

and possessions and in other countries 4,617 ministers, 10,015 churches, and 892,637 members; and on the foreign mission fields 5,104 ministers, 13,902 churches, and 1,566,051 members.

The Grand Total Reported

For 1934 the totals of the religious bodies with headquarters in the United States, covering continental United States, the U.S. territories and possessions, other countries, and foreign missions, as reported, are: Ministers, 253,922; churches, 268,482; membership, 64,494,376.

The United Stewardship Council Report

Dr. Harry S. Myers, secretary of the United Stewardship Council, in his report issued for 1934, for a membership of 24,816,206 in 23 religious bodies in the United States and Canada reports a total all-purpose contribution of \$299,416,781.35; congregational expenses of \$246,232,501.23; non- and interdenominational benevolence of \$2,428,063.51; denominational benevolence of \$51,859,359.61; non-budget denominational benevolence of \$10,039,711.72; and budget benevolence of \$34,557,287.89. This is a per capita of gifts for all purposes of \$12.07, for congregational expenses \$9.92, for non- and interdenominational benevolence \$0.21, for denominational benevolence \$2.09, for non-budget denominational benevolence \$0.57, and for budget benevolence \$1.60. These per capita are to be compared with the 1933 per capita as follows: All purpose, \$16.11, congregational expenses \$12.70, non- and interdenominational benevolence \$0.39, denominational benevolence \$3.10, non-budget denominational benevolence \$0.78, and budget benevolence \$2.60. While there is a loss in each instance, we still believe that the religious bodies in their finances have maintained their standing and their credit through the sacrificial giving of their members during all the years of the depression as perhaps no other business or social organization of the United States has done.

Total Membership Designated as to Kind

A survey of the kinds of total memberships, as far as the data were obtainable, indicates a wide variance as to the meaning of this term, as was true for the same term in the U.S. Census of Religious Bodies in 1926. This of course explains the reason for the adoption of an arbitrary common rubric of "Members 13 Years and Over". While this latter rubric approximates the term formerly used, "Communicant Membership", which is not altogether in common use, the age of 13 years is arbitrarily chosen and without a doubt a better age term would be 10 years and over, since that is the division line between children and adults in the tabulations of the regular U.S. census of population. As far as the replies have indicated the kind of total membership, the tables endeavor to classify total membership according to five classes which are indicated by reference marks throughout the third table. They are: Enrolled adult membership (*), Enrolled baptized (**), Enrolled regular and associate members (\$), Enrolled adults and children (§§). It is to be hoped that there can be a clearer definition and a briefer classification may be arrived at later.

The Number of Replies

As to the number of replies received in preparation of the accompanying tables, out of the fifty larger bodies all replied except 5 and out of the 157 smaller bodies replies were received from all but 47.

Changes in Organization

The replies indicated the following changes in organization: The Holy Eastern Orthodox Catholic and Apostolic Church, reported last year, evidently has been largely absorbed by the Russian Orthodox Church and other Orthodox Church bodies. The Syrian Orthodox Church has been merged with the Syrian Antiochian Orthodox Church. One of the Evangelistic Associations, Missionary Bands of the World, has been merged with the Churches of God Holiness. The merger of the Evangelical Synod of North America with the Reformed Church of the United States has taken place and is in the process of establishment as the Evangelical and Reformed Church, although separate statistics were gathered this year. There are a number of unions and mergers in the offing, such as that of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church South, which, if consummated, will form a single religious body of more than 8,000,000 members. Among the rather numerous Lutheran linguistic bodies similar efforts have been initiated, looking toward closer unity. This subject has been rather thoroughly and well treated by the editors on religion in the various annual issues of the American Year Book. For the Protestants, Dr. Herman C. Weber is the editor.

Interpretation

Far be it from the statistician to give an interpretation of the statistic of every one of the religious bodies reporting. The most hopeful sign observed by a rather extended and close examination of the religious press is the growing prevalence of articles of self-examination, analysis, and indication of the requirements of the proper appeal and approach by the religious forces in order to win and satisfy the people. William F. Quillen writing in the Christian Advocate of the Methodist Episcopal Church South tells that the bishops of that religious body have called upon the ministers and laymen to add 750,000 new members to that church during the coming biennium. Mr. Quillen says, "The evangelistic effort to win must be based upon the positive preaching of a positive gospel. The fact of sin must be emphasized as must the need for repentance, the universality of the atonement, the sufficiency of the Savior, the power of a regenerated life. The church must become a witnessing church, a singing church (Dr. William C. Covert, moderator of the Presbyterian Church in the U.S.A., has also pointed this out), a spiritual church. It must have a passion and the Christ of the church must be magnified rather than the church of Christ."

President E.P. Pfatteicher of the Pennsylvania Ministerium of the United Lutheran Church in America in his Easter message said, "The world needs a religious revival more than it has ever needed one. The world seeks surcease from its fatigue. The church is called upon to fight, but it is the power of darkness and wickedness in high places which is the power of Satan that must be fought." Dr. C.G. Erickson has said in speaking of deepening vital spirituality through preaching, "If a preacher is to deepen the spirituality of his hearers, he must get on the warpath against sin, and he must help them to wage a victorious warfare. He must make the sermons ring with a confidence that the powers that are for religion are mightier than those that are against it."

One of the aids to positive preaching is one of the most significant facts in the field of religion in recent times, namely, the many archaeological cooperations of the Biblical chronicle.

Was the Bishop Right?

According to the Watchman-Examiner in a recent issue, a preacher asked his bishop as to the reason for the tremendous growth continuously through the years of a certain religious body. The bishop's quiet answer was, "It is because they are not ashamed to preach the Christ and Him crucified as the hope of this sin-cursed world." As the editor of the Christian Evangelist says in a recent issue, "The religion of Christ is a positive religion, a religion of strength and tremendous affirmative beliefs in God and man." The Watchman-Examiner further says, "After nineteen hundred years the personality of Jesus remains the supreme fact in the realm of thought and life. Every attempt at a naturalistic explanation has broken down. The sudden cry of the emotional Galilean fisherman is re-echoed by the reverent scholarship of the Twentieth Century, 'Thou art the Christ, the Son of the Living God'."

Evangelism

Dr. Theodore Graebner in his Palm Sunday radio address said, "The Christian church has one purpose only, that is to bring the revelation of God's love to sinful mankind. It has a definite duty toward every human being but it views humanity only under the two-fold aspect of sin and grace. John Smith to the church is not a capitalist, farmhand, or laborer. He is neither white nor colored. He is neither educated nor illiterate, neither washed nor unwashed. He is simply a sinner. By its living power the church affects not only its own members but all within its reach and example. Christianity is the mightiest educational force that the world has ever seen. The church is not a failure. The Word of God regenerates sinners, through them rejuvenates society. The church is only to be judged by this standard."

Religion, the Foundation of Society

Calvin Coolidge once said that the confidence in each other necessary to support our social and economic relations and finally the fabric of our Government itself all rests on religion.

The Church Must Be a Missionary Church

A recent issue of the Missionary Review of the World calls attention to the fact that every book of the New Testament was written by a missionary, that the New Testament epistles were addressed to missionary churches, that the Book of Revelation was a message to the seven missionary churches of Asia, that a map of the First Century Christian world is a tracing of the missionary journeys of the twelve apostles chosen by Jesus, all except one of whom became a missionary and the one that did not become a missionary became a traitor. The Bible is a foreign missionary book. The true Christian church is a missionary church. Those who love Jesus Christ and who long for the coming of his kingdom have at all times, even in these times, the missionary spirit.

Dr. O.H. Pannkoke has pointed out that the great central meaning and purpose of Christianity is to win men to faith in Christ and through such faith bring them into relationship with God and transform their lives. Every activity and concern of the church must be subject to and decided by this central purpose of faith. I would add therefore that there is no room for the world nor things

worldly within the church. There is neither time for such. The establishment of Christ's kingdom demands haste. The church must ever remain in the world but God-centered and apart, not of the world.

From the multiplicity of material at hand I select a quotation from a letter of a Hindu priest, a missionary to America from India, of the Vedanta Society. He says, "From my extensive travels in India, Europe, and the United States, and my intensive study of human nature, I maintain that religion is not on its way to bankruptcy. I therefore emphatically deny that religion is now non-existent, that it is rapidly becoming a tradition, that it is now in the process of liquidation. Religion is the cry of the human soul. . . It is the only resort in life and death and will always be effective in cheering us on the journey of life."

In the light of this interpretative quotation I am sure that each and everyone who examines the statistical tables as herewith presented will be able to come to a helpful and fairly accurate conclusion as to the interpretation, the reasons for most of the statistical occurrences. God expects; men are willing to come with a humble confession and surrender. Repentance is this year's watchword. The statistics, I believe, indicate man's desire to turn back to God.

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NEWS IN BRIEF

A ruling of the Reich and Prussian Minister of the Interior, deals with the conception of the "mixed marriages", which up to this time in its ecclesiastical usage denoted a marriage between adherents of different faiths. According to the minister's ruling, the word "mixed marriages", should henceforth only be used in a sense under which is to be understood, a marriage leading to a mixing of races, that is to say, a marriage between Aryan and non-Aryan.

--Fosener Zeitungsdienst

On June 18, one hundred and fourteen years after the last service of the pioneer Dutch Lutheran Congregation in New Jersey had been held on a site near Teaneck, the United Lutheran Synod of New York, meeting in Jersey City, held a pilgrimage to the site and the Rev. Andrew L. Dillenbeck, D.D., of Johnstown, N.Y., made an historical address. The "Protestant Congregation of Hackensack" began about 1690. In 1704 Laurens van Buskirk deeded a site to the congregation for a church and cemetery. About twenty years later a stone church was erected. In 1821 it was destroyed by fire. This loss and the difficulties attendant upon the aftermath of the Revolutionary War, brought about the disintegration of the congregation. The names of Patriarch Muhlenberg, Justus Falckner and Wm. C. Berkemeyer are connected with its history. The site, long neglected, has been restored and is being preserved by the Bergen County Lutheran Pastoral Association. The Historical Society of New Jersey has marked the site suitably.

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THE ETHICS OF GAMBLING

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PREFACE

Many years ago the late David Calderwood, the famous Professor of Moral Philosophy in the University of Edinburgh, Scotland, declared in his classroom that the act of gambling had never up to that time been so analyzed as to reveal its intrinsic wrongness. Its condemnation, he said, could only be based upon the well-known and widespread evil effects which the practice of gambling produced upon the character of the individual, and upon any society in which it was extensively carried on. This purely "utilitarian" argument was in such startling contrast to that "intuitive" philosophy of which Calderwood was the brilliant exponent that at least one of his students was amazed and puzzled. He felt challenged to penetrate the seeming mystery. For some years he gave the matter his careful consideration, with the result that he published an article on "The Ethics of Gambling" in the Contemporary Review of London in the year 1891. The article attracted attention, and was made the subject of a long critical review in the London Spectator, probably from the pen of R. H. Hutton, its great editor.

Out of that article and the resulting controversy this book arose. From time to time new editions appeared in London with added brief chapters. It has been gratifying to its author, that student of Calderwood's, to see his analysis of the act of gambling underlying the literature of the subject in recent years in Great Britain.

The vice of gambling in not so generally spread through the American nation as it is in several European countries, but it is spreading gradually even here and is tolerated in its seemingly innocent forms where one would not expect to find it. It is time that the matter should receive the earnest study of all who have the highest good of their country at heart.

I am deeply grateful to Dr. William Temple, Bishop of Manchester, for his kind permission to print in Appendix Two of this little work four powerfully stated paragraphs from his Essay on "Gambling and Ethics."

The Author.

CHAPTER I

THE NEED FOR A THEORY OF GAMBLING

Throughout the many discussions which have taken place in recent years on the subject of gambling, one assumption has been steadily made, even by those who were most earnest in denouncing the evils of the gambling habit. It has been assumed almost universally that it is impossible to prove that gambling is wrong. In other words, we are asked to believe that no moral principle is involved when one man stakes ten cents at a quiet rubber in a friendly game at home, or when another puts down his five-franc piece on a table at Monte Carlo. Accordingly we find that even prominent leaders in public life feel compelled to weaken their denunciations of the gambling habit that is spreading around us, by the confession that they cannot prove gam-

bling to be in itself sinful. It was a number of years ago reported in the newspapers that "The Calcutta Diocesan Conference, with the Metropolitan at its head, recently spent a whole day trying to discover what was wrong about gambling, but did not succeed. They carried a resolution, however, declaring it to be the duty of all to discountenance betting." No paper has expounded with greater care and persistence many of the evils associated with gambling, and many of the psychological and ethical problems involved in this habit, than the London Spectator; but no writer has more emphatically and powerfully ascertained the impossibility of defining wherein the guilt of gambling, as such, consists.

Among our great teachers of morality, Herbert Spencer appears to have been the first to perceive that the evil of gambling can never be successfully combated until we go behind the secondary effects of the gambling habit to discover the essential immorality of the act itself. His points out that in conversation, and he might have added in platform and pulpit denunciations of the evil, emphasis is laid upon the ruin in which so many gamblers become involved, and the misery which they frequently bring on their families, and even their business relations. "Rarely," Spencer declares, "is there any recognition of the fundamental reason for condemning the practice." It is surely evident that public reprobation can only be aroused in its utmost intensity when that "fundamental reason" is laid bare, and men are made to feel that the initial act, the one bet on a horse-race or the one stake at a roulette-table, is as truly wrong as one small lie or one tiny theft.

Spencer himself proceeds to give what appears to him to be the fundamental reason for condemning the practice of gambling. "It is a kind of action by which pleasure is obtained at the cost of pain to another. The normal attainment of gratification or of the money which purchases gratification, if done freely, that there has been put forth equivalent effort of a kind which, in some way, furthers the general good; and implies, secondly, that those from whom the money is received get directly or indirectly, equivalent satisfaction. But in gambling the opposite happens. Benefit received does not imply effort put forth, and the happiness of the winner implies the misery of the loser. This kind of action is therefore essentially anti-social, sears the sympathies, cultivates a hard egotism, and so produces a general deterioration of character."

In this passage Spencer goes very directly to what is, from his general standpoint, the ultimate test of the ethical quality of our acts. We may put it somewhat as follows:—That which conduces most to social happiness is the right, and that which produces social misery is the wrong. Here, in the act of gambling, there is a certain amount of pleasure gained, but its price is pain to another; and wherever individual pleasure is bought by the infliction of individual pain, such conduct is anti-social; it makes sad the sole end, and detrimentally influences there for that end. There is undoubtedly much force in such an attack upon the system of gambling. But it is not unanswerable, and it does not go, after all, to the very root of the matter.

In the first place, it is possible for both the winner and the loser of a bet to assert

that each of them was willing to pay for the pleasurable excitement which he experienced before the matter was decided, and was willing also to run the risk of losing, on the condition that he had a chance of winning. There can be no doubt, as we shall see, that the pleasure gained in making a bet and waiting for the decision is in some natures very intense indeed, and many hold that this pleasure so far outweighs the pain of losing a small sum of money, that they are justified in facing the latter feeling for the sake of the former. In fact, Spencer has based his denunciation of the bet upon the feelings excited after the money has been won, and lost. But a very large proportion of the bets—perhaps the great majority of the small ones which are being made from day to day—are made with a view to that peculiar sensation that passes through the human frame before the decisive event has taken place. And this is not dealt with in Spencer's paragraph.

In the next place, there are many who believe, with the present writer, that the balancing of pleasure and pain is not the ultimate test or ground of the distinction between right and wrong. Pleasure and pain are, indeed, effects produced in us by our conduct, but they are only reflections, in the region of feeling, of personal relations which we have established with one another by our conduct. There are, in truth, various other effects which these personal relations produce, and which affect our whole nature, at once socially, mentally, and physically. If, then, we are to get at the root of any evil which produces happiness, we must obtain a view of the relations which are established between man and man by the evil or the virtuous act. It will be found that the relations established by a wrong act, such as lying or theft, are irrational, sometimes indescribable in human language, just because reason cannot penetrate their darkness. To affirm that lying is right, or that universal thieving is conceivable as a social custom, would be as irrational as to say that two and two make five. The universe is not so constructed as to allow any permanent place within it for such facts; the nature of thought is such that these affirmations cannot be thought out into consistency. The pain, or derangement of feeling which follows in personal and social life as the consequence of lying or theft, is an effect, in the region of feeling, equivalent to that derangement which is produced in man's accounts when he says that two and two make five.

With reference to this matter of gambling, we are under a rational compulsion to go beyond the evil effects, emotional and social, which the act or the habit produces. We must try to understand the act in the light of reason and of human nature, that we may see what it is in itself; why it is so fundamentally wrong, so truly irrational, that evil and only evil flows or can flow from it.

CHAPTER II

THE ACT OF GAMBLING ANALYZED

Let us go back for a study of gambling in its simplicity to the savage man. Here are two South African natives, of whom one has returned from his garden with a quantity of corn, and the other from the hunting-fold of his tribe with a supply of skins and ostrich feathers. There are two

great principles which men recognize universally as the grounds of transferring property, namely, exchange and benevolence. Out of kindness the one man may give to the other something of that which he possesses, whether it be corn to satisfy the hunter's hunger, or a bunch of feathers to decorate the gambler's head; in this case the giver has a right to give and the receiver to receive the property in the name of that emotion which has prompted the deed, and henceforth what belonged to one has become both truly and indisputably the property of his friend. Or, with the shrewdness and vigor of the business hour, these two specimens of primitive man may sit down to arrange a bargain in virtue of which, when the matter has been fully discussed, so much corn is allowed to stand for a skin and a few feathers, and then an exchange is effected. Again we see that a transference of property has taken place upon a principle universally recognized as morally right.

If it were asked why the conscience of mankind approves these two methods of transferring property, it would be hard to give an adequate answer. But at least an approximate explanation may be found in the idea that, under either of these conditions, it is possible for a man to "realize himself." Whether a man is parting with his property under the gentle guidance of benevolent feelings, or on the strict conditions of equitable purchase, he can, though in a varying degree, throw into the deed every part of his nature. His judgment must be used, and used aright, both in benevolence and purchase. On pain of losing the tools, his conscience must be heard approving the hour, the motive, and the manner of the deed; his affections must be free at least from direct injury and dishonor; his emotions must have no unnatural strain upon them. Not all the parts of our nature are necessarily and equally involved in every separate act of benevolence or purchase, but these two principles, ideally considered, allow of the free outflow of the whole man. In them he can realize his true self.

There is one mode of transferring property which is as universally condemned by the human conscience as the two already named are approved, that is theft. There are, it is true, races and classes of men who do not attach a deep moral stain to the deed of theft, who may even extol the cleverness of the man that is able to pilfer his neighbor's property and remain undetected. But his deed is condemned by being made the ground of justifiable revenge when it is detected. Purchase and benevolence cannot be avenged, but theft can. A partial explanation of this may be found in the fact that the man who steals thereby wrongs not only his neighbors, but himself. The very principle of ownership is attacked by his deed, for when he treats tum as meum he proceeds on a methods which, if it were universally practised, would annihilate the possibility of calling anything meum.

To go back to our two primitive men. Let us suppose that they suddenly discover a new method by which property may be transferred from one to the other. They agree to toss into the air a flat piece of wood marked on one side and plain on the other, and according as the marked or unmarked side turns up the hunter will part with some of his feathers or the gambler with some of his corn. The wood is thrown up, falls, and forthwith, the gambler finds that he must hand over some of his corn to the hunter. The latter receives it, and they separate for their respective huts. There we have an act of gambling in its simplest form, from a study of which we may, I believe, reach some important and, to some readers, perhaps startling conclusions.

It is worth while to emphasize the fact that in gambling there is a transference of property. A bet is an agreement or a resolve to transfer property from one to another on certain specified conditions, whether

that property be in the form of feathers and corn, or dollars and cents. This somewhat elementary observation is necessary, because some minds have lost sight of the fact that when dealing with money down to a nickel you are dealing with property, and that the principles on which you proceed when parting with that nickel come under criticisms which are applicable to the transference of property in general from the possession of one man to the possession of another. It will be found, accordingly, that many men are more awed by the mention of property than of money, and feel more responsibility regarding the former than the latter. For instance, we would more easily give away a dollar than a book from our libraries which cost a dollar. The reluctance may, in an instance like that, be due to the personal associations which we form with the objects surrounding us in our homes; but, apart altogether from such associations, there is a distinctly keener realization of the sacredness of property when we deal with it in kind than when we deal with it indirectly through money. The gambler may end his gambling career by staking all his goods, if the gradual loss of his means has been accompanied by the creation of the terrible gambler's craving, but it is almost certain that he began by risking small coins.

For the fact that we are not morally sensitive in regard to our use of small sums of money, there are, of course, obvious psychological reasons, and we are not anxious at present to attempt any homily on the subject. But it is all the more necessary that we should clearly go behind this feeling. In gambling stakes, if we are to understand the real ethical and economic significance of his deed. He is adopting a certain principle for the transference which involves neither free gift, nor exchange, nor theft, but which looks a little like each of these in turn, as you study it now in this light and now in that. It is a little like real giving, because the loser gets no return from the winner; it is a little like theft, because the winner gets nothing from his opponent; parts with neither from benevolence nor for a price; yet it is a little like exchange, because there was a contract between the two, and some say the loser pays for the pleasure of his momentary excitement and for the chance which he had of winning. Since then, in gambling, the real principle on which the transference of property is conditioned is other than any of these, we must now proceed to discover what it is.

CHAPTER III

THE ECONOMIC NATURE OF THE ACT

Can we discover the real ground or principle on which the transference of property consequent upon a bet proceeds? In the example which we have taken as our guide, the condition is that he who guesses beforehand which side of the piece of wood will fall uppermost is to receive some of his friend's property. It is supposed that neither has any control over the motions of the wood, nor yet any knowledge of the laws guiding its fall; to each man, therefore, the event is a matter of mere chance. Chance is, of course, a purely relative term, having reference only to the limits of our knowledge. The call may exert a measure of chance beyond our powers of prescience. For instance, the occurrence of the next eclipse of the sun is not a matter of chance, because the exact moment of its inception and its conclusion can be foretold, and the whole reasons of the event are already known. But the resting place of the little ball at a roulette-table is a matter of chance, because no man is quick enough to balance the forces which are determining its final position and foretell their results.

It is, of course, evident that you cannot bet upon any event unless this element of chance enters into it; that is, unless those who make the bet are ignorant or at least

uncertain regarding it. You cannot bet on an eclipse, nor yet on a flat race between the winner of the derby and a donkey. The real matter of dispute is whether at any time chance ceases to be the sole ground for the transference of property in gambling. It is asserted that in some forms of gambling certain forms of skill receive a natural and fitting reward, while the prevalent writer is convinced that at no time does the transference of property in betting cease to be based upon chance in the mind of at least one of the parties to the bet.

It is impossible to argue this point fully without direct reference to well-known forms of betting, after which we may be able to lay down one or two principles as the result of our investigation. For example, it is widely proclaimed and believed that in betting upon horse races a valuable knowledge of horse-flesh, and a certain quickness of insight into race and skill in the calculation of probabilities are acquired, and that these estimable attainments are rewarded by the income from successful bets. It is insinuated that in this case one kind of trained ability is paid, just as the trained ability of a carpenter or a novelist is paid by those who purchase their respective productions. The same idea is urged regarding billiards and whist and other games, which require great skill both physical and intellectual. When a man stakes money in any such games upon his own play, and wins, he is really supposed by many to be receiving the natural and fit reward of his superior attainments.

In order to understand this point in the problem, we must consider not only the winner but also the loser of the bet, and the minds of both, not after the bet was decided, but before the game began. There can be no doubt that, if he can, the winner will attribute his success to his superior knowledge or acuteness in the study of horse-racing, or his superior skill at cards, or his superior skill at billiards. But what does the loser say as to the conditions on which he agreed to make the bet? If A and B are equally well-informed and equally certain that a particular horse will win, no bet can take place. If each appraises himself as well-informed as the other, but they differ in their judgment, the bet is made by each side on the chance that he may turn out right. But suppose B to be an ignorant man. When he bets with A, does he suppose that the latter has more knowledge and information as render him practically certain which horse will win? Assuredly not. If B has an inkling of the extent of A's information, he will either refuse to bet or will demand an adjustment of the amount which each stakes, so as if possible to equalize the chances; that is, B must feel it to be worth his while to risk losing a small sum on the bare chance that A's superior information may contain a flaw, and so a larger sum be won and that chance be consequently forfeited. This analysis brings us to the strange conclusion that in the former event A's acknowledged skill is the reason why no bet is made at all; and in the latter, the bet is avowedly made upon the basis of that, perhaps remote, chance that A may be misinformed.

If we pass now to the case of billiards, we shall at first, no doubt, be tempted to confess that here, at any rate, if a man bets on his own play and wins, his receipt is the reward of his skill. But we must first ask again how the loser looks at it? If the loser A is on the whole equal to B, then over a large number of games the results will be about equal, but the winning or losing of any particular game is, beforehand, when the bet is agreed to, a matter of pure chance. But if A knows that he is a worse player than B, will he agree to bet on even terms, in order to give B the reward of his skill? He will, of course, demand a handicap; that is, the moment two players are known to be so unequal that one has little chance against the other, arrangements are made to equalize the chances.

(To be continued next week)

THE ECHO

An Independent Weekly Paper, Advocate of
Temperance and Civic Righteousness.
PUBLISHED EVERY SATURDAY

Subscription: 50c Per Year In Advance.

L. P. GLASS, Editor and Publisher
Sylvania, Georgia

"Entered as second-class matter Oct. 26,
1935, at the post office at Sylvania, Ga.,
under the act of March 3, 1879."

SYLVANIA, GA., SATURDAY, NOV. 30, 1935

ITEMS OF INTEREST

The return of beer has opened the flood
gates of modern advertising to the liquor
interests.

"The number of arrests for drunkenness
in the District of Columbia is very large
(over 1500 per month)," Wilbur LaRoe, Jr.

Liquor dealers of Michigan object to closing
their places at one a. m. They want to
stay open until two a. m. They are hard
to please.

Under many accident policies the insuring
company is not liable for injuries received
while the insured is under the influence of
intoxicants.

"I don't believe that a Christian state or
a decent state should be in the liquor business
any more than a decent man," Dr.
Clarence True Wilson.

"Streets and highways are about as safe
as a rifle range when drunken drivers climb
behind the steering wheel," Judge Charles
J. Karabel, Indianapolis, Ind.

The New Jersey Wholesale Beverage Dis-
tributors Association want a law passed in
that state making it unlawful to sell alco-
holic beverages on a credit.

More than half the suicides studied in
a recent survey in Philadelphia had alcohol
as a background, according to statistics
gathered from 1000 cases.

St. Louis County Tavern Owners' Pro-
tective Association said in a resolution that
3. beer was "intoxicating beyond the re-
mote possibility of doubt."

Five hundred authorized lecturers deliver
annually in Sweden at a cost of \$126,000
to the government more than eight thousand
lectures upon the nature and effects of in-
toxicating drinks.

More persons were arrested for intoxi-
cation in the fiscal year 1934-1935 than in
any other twelve-month period in the his-
tory of Los Angeles, according to the re-
ports of Chief of Police Davis.

Two 19 year old Spanish boys in Ferrol,
Spain, made a bet as to which could out-
drink the other. The loser drank three quarts
of brandy, the winner drank six quarts
and died of alcoholism two hours later.

"Money spent for booze,
Can't buy shoes.
Money spent for wet goods,
Can't buy dry goods."

From a poster at the National W. C. T. U.
Convention.

The newspapers tell of the tragic death
in one of our Georgia cities of an innocent
seven year old girl, who while playing in
her own front yard, was run over and killed
by an automobile that was driven by an
intoxicated woman.

A writer in The Motor said: "Whatever
our views may be on the question of drink-
ing, total abstinence when driving is the
only safe rule."

In Germany, sickness of brewery work-
ers outnumbers sickness of other workers
by more than two to one. This proves the
disastrous effects of beer on the kidney and
the other organs of the body, according to
statistics of Germany Sickness Insurance
Funds.

An English newspaper, the Kent Mee-
senger, reports that one Eric Prince, a civil
worker of Dover, was disqualified from driv-
ing for life at the Dover police court. He
also lost his job. The charge against him
was that he crashed into a bicyclist while
driving a car under the influence of liquor.

"I see right away it is no kind of a house.
It is drink, drink, drink, all the time." Thus
the Associated Press quotes the Japanese
cook when asked to give his testimony in
the case of the recent shooting of a young
actress at the farm home of her society
host. The witness also told of the evidences
of drinking going on before the shooting
took place.

Because liquor was sold at a dance in the
village hall of suburban Hodgkins, says the
Chicago Herald and Examiner, the village
was recently made defendant in a \$10,000
damages suit. John W. Von Holt of Congress
Park charged that his son, Edwin Von Holt,
was stabbed to death by John Helton while
Helton was under the influence of the li-
quor sold there.

"What total abstainer ever amounted to
anything?" asked the sneering Wet.

"Oh, just Abraham Lincoln, Thomas Ed-
son, Admiral Peary, John D. Rockefeller,
Robert E. Lee, Stonewall Jackson, Henry
Ford, Whittier, Bryant, Barnardo, Booth,
Gandhi, Lindbergh. Of course, this isn't
Nansen, Berard Shaw, Wilfred Grenfell,
entire list, but then this is a small paper."

A grief-stricken mother of Flint, Michi-
gan, wrote this to The National Voice:
"Repeal has taken my only daughter, nearly
13 years of age. She was run down by a
drunken driver. She only lived three hours.
That makes one more life for our
wet voters to answer for in that great
day of judgment when God calls them to
give account of what they did. Our city is
one of the worst in the United States."

The National Wholesale Wine and Liquor
Dealers Association vigorously opposes the
proposed Federal regulation that will re-
quire all advertisers to reveal the alcoholic
formulas of their products. For years the
manufacturers of drugs and canned goods
have been required to honestly label their
products. There is every good reason for
requiring the advertisers of beer, wine and
whiskey to be honest in all their state-
ments.

Invoking the "Dram Shop Act," which
holds tavern operators and owners of prop-
erty in which taverns operate liable for
injuries due to intoxication, Mrs. Jennette
Bailey, of Chicago, filed suit recently in the
Superior Court to collect \$40,000, because of
the death of her husband a year ago, ac-
cording to the Union Signal. She charges,
according to press reports, that George
Bailey, a tavern owner, was stabbed to death
a year ago during a quarrel in a tavern on
Lake street, Chicago, and she names as
defendants in the suit James Flasche, tavern
operator, and James and Christine Vlaho-
george, owners of the property.

"Those who dare to seek the truth are
"not wanted" by the masses of satisfied hu-
manity."—Albert Buckner Coe.

An editorial in the Democrat-Herald of
Baker, Oregon, says that Oregon is probably
headed back toward prohibition. It is a
question of how long it will take. It stated
"but if the present liquor law did not work,
prohibition would return, that the state was
not naturally wet. Most of the state was
dry before Volstead became famous."

Fraternity men of the University of Colo-
rado have announced that liquor in any form
will be banned from the fraternity houses
and that they are invoking the rule of their
own accord.

Local option elections have been held in
58 municipalities in Ontario, Canada, the
drys winning in 39 and the wets in 19.

Thirteen communities in up-state New
York have gone dry.

A dry writing to a paper said: "If all
the drys would take only such papers as do
not advertise beer or liquor of any kind,
they would have more money to help the
dry cause. Their influence would be on the
side of right."

A drunk man of 21 ran down and killed a
71 year old citizen of Santa Clara, Cal.
He was rescued from that angry crowd by
highway patrolmen and lodged in jail.

The National Voice will observe the sec-
ond anniversary of repeal with a great broad-
cast against the liquor traffic over thirty
stations. Listen in Sunday afternoon, Dec. 1
at 5:30 p. m. Tune in on WGST, Atlanta,
or WPTF, Raleigh.

Incomplete unofficial returns showed that
Kentucky voted 423,061 for repeal and 313,641
against repeal. The drys are contesting the
election, charging fraud.

"Anyone who will get into business of
corrupting his fellows for what he can get
out of it will no more obey the civil law
than he will obey the moral." Earl L.
Douglass.

"We cannot 'laugh off' the eternal de-
crees of a just God."—Stanley I. Stuber.

Ohio drys win 95, lose 23 contests Novem-
ber 5. Fifty-six units from county seat towns
to residential districts in cities voted out
both beer and hard liquor.

Eight counties voted dry in West Virginia
in eight county-wide elections. Twelve others
to vote before Christmas. Drys win five out
of seven towns voting.

Arkansas drys win 14 of 17 contests by
overwhelming majorities.

Wets seek court injunctions to prevent
elections. Seeing "handwriting on the wall,"
they are growing panicky.

National Prohibition is inevitable.

The Associated Press reports that 51
counties in Pennsylvania voted as to the
sale of beer and liquor in the recent elec-
tion. The sale of beer was prohibited hotels,
restaurants, tap rooms and clubs in 116
municipalities and liquor in 106 more. Beer
can be legally sold by the drink in 107 com-
munities and hard liquor in 70 others. The
drys are encouraged over the results. They
propose to vote on local option every elec-
tion and hope to dry up the state by 1940.

THE REAL PUNCH

An English brewery has been using a
poster which shows a stalwart young man
holding a glass of beer in one hand while
the other arm is drawn back with clenched
fist, as if to strike a blow. The caption is,
"THE BEER WITH A PUNCH IN IT."

Two poorly-dressed women stopped to
look at it, and one read aloud slowly, "The
beer-with-a-punch-in-it."

The other, whose face was bruised and
scarred, said wearily, "Don't I know it!"

—Adapted from The British Temperance
Advocate.

PROHIBITION FACTS

QUESTIONS AND ANSWERS

PHILOSOPHY

Compiled by W. G. Calderwood

(Continued from last week)

Q. Who determine what shall be the law?

A. In ancient times, the king made the law. Perhaps one might then have been justified in breaking the laws in the making of which he had no part. Later, the law was made by small groups of favored people, such as the lords of England. Distribution of the power to make laws was extended from time to time until all the people participated in making the laws under republics or democracies. Switzerland is the oldest republic and the United States of America is next in age.

It is certainly very bad sportsmanship for one to break a law or rule which he himself helped to make. Law in a democracy like ours is made by the people themselves. Everyone owes it the loyalty of obedience and reverence.

When the people of the United States set up a government based upon "equal rights to all and special privileges to none," George Washington, the father of his country, moved by the love of the new government which elevated all of the people to equality before the law, said in his world-famed Farewell Address:

"Intervened as it the love, of liberty with every ligament of your heart, no recommendation of mine is necessary to fortify or confirm the attachment.

"The unity of government which constitutes you one people, it is also now dear to you. It is justly so; for it is a main pillar in the edifice of your real independence, the support of your tranquility at home, your peace abroad; of your safety; of your prosperity; of that very liberty, which you so highly prize. But it is easy to foresee that, from different causes and from different quarters, much pain will be taken, many artifices employed, to weaken in your minds the conviction of this truth; * * * that you should cherish a cordial, habitual and immovable attachment to it; accustoming yourselves to think and speak of it as of the palladium of your political safety and prosperity."

Q. But does anybody in the United States try to obey all the laws?

A. There are doubtless, many millions of people in the United States who purpose to obey all the laws made by the people for their guidance. That spirit has been the burning passion of our great statesmen who have seen in "government of the people, for the people, and by the people" the dawn and fruition of a happy, contented, and prosperous commonwealth governed by laws ordained by the people through fixed and orderly processes set up by the people.

Abraham Lincoln, speaking to a representative gathering of young people in Springfield, said:

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution, never to violate in the least particular the laws of his country and never to tolerate their violation by others. Let every American pledge his life, his property, his sacred honor—let every man remember that to violate the law is to trample on the blood of his father and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the sleeping babe that rattles upon her lap; let it be taught in the schools and colleges; let it be written in primers, spelling books and in almanacs; let it be preached in the pulpit, proclaimed from the legislative halls, and enforced by the courts of justice. Let it become the political religion of the nation;

let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon the altars." (E2-p. 20)

Lew, then, in a democracy, is the will of the people expressed by the people for the guidance of the people in their relations and dealings with each other. Law is the basis of government among civilized people. Law makes life livable.

(To be continued)

BLOCK THAT BEER-PASS

The physical director of a great university is not a sentimental person or a nambypamist. He can not afford to have "notions," he must deal with definite facts.

When A. A. Stagg, after 34 years as physical director at the University of Chicago, testified before the Senate Judiciary Committee, he expressed himself wholeheartedly as opposed to beer.

Coach Stagg said in part, "I come before you with no bias, and I am a member of none of the organizations that wanted me to come here.

"I was born in a neighborhood of factory workers given to beer drinking, and as a boy I used to see the heads of nine out of twelve families in our block drunk and fighting. I saw multitudes of keg parties and saw young men drunk. The whole point of it is that some say you can't get drunk on beer. Well, I saw the boys and men get drunk—and women too!

"Parents are running away from their responsibilities. . . . It is this breaking down of the home and this irresponsibility on the part of parents toward their children which create the problem today. . . . The statement that prohibition has produced these conditions is an absurdity and pure bunk. . . . I think it is terribly important that a moral wave, a religious wave, sweep this country."

ADVERTISING

In presenting the advantages of his school Roger Babson makes the following shrewd comment: "When America's keenest minds are using the newspapers, magazines, movies and radio to entice youth to drink whiskey, smoke more cigarettes and make heroes of criminals, these youths should at least hear the other side of the argument when to break down mankind and womanhood, parents owe it to their children to send them to educational institutions which urge their students not to be fooled by such advertising. Furthermore, young people should understand that the solution lies not with prohibition or censorship but by developing self-control.

" . . . The more young people who are undermining their health and judgment by careless habits, the greater are the opportunities for those young people who are not so foolish!"

Send two dollars direct to The Echo for new or renewal subscription to The Christian Index and receive The Echo one year free.

Send one dollar and seventy-five cents direct to The Echo for The Wesleyan Christian Advocate and The Echo, both for one year. State whether new or renewal subscription.

Two 19 year old Spanish boys in Ferrol, Spain, made a bet as to which could out drink the other. The loser drank three quarts of brandy, the winner drank six quarts and died of alcoholism two hours later.

The New Jersey Wholesale Beverage Association want a law passed in that state making it unlawful to sell alcoholic beverages on a credit.

BEGINNING THIS WEEK

Running Five Weeks

THE ETHICS OF GAMBLING

By Dr. W. Douglas Meckenzie

Merite the careful reading of every thinking person.

Send Five Cents for THE ECHO for Five Weeks.

Read the treatise that bought in book form would cost 75c.

NEXT WEEK - DECEMBER 7

The lecture by Dr. Robert E. Speer on Truth, one of the marks of a man, one of the essentials of Christian character, will be published in full in this issue. Buy a bundle, and put a copy in the hands of your pupils, and in the homes in your community. One cent the copy.

INTELLIGENCE TEST

Which Georgia college ordered 250 copies of the issues of THE ECHO containing THE ETHICS OF GAMBLING and the lecture on TRUTH? By their ideals you shall know them.

HONOR ROLL

THE ECHO is proud of its roll of subscribers. Farmers, bankers, merchants, manufacturers, lawyers, doctors, preachers, teachers, private citizens, public officials, college students and presidents, judges, jurors, painters, brick masons, day laborers, etc. A number of good colored people are subscribers.

THE CHURCH AND HUMAN VALUES

Consider the church as a force for the conservation of human values. The very presence of a church house in the community is a silent witness to every passerby that, "we do not live by bread alone." And regular attendance upon the services of God's house unquestionably does something good in, for and through one which he could not have without it. A wealthy American of Scotch descent was bemoaning the dissolute career of his children. This was in striking contrast to his own youth. His minister quietly asked him if there was any difference in the way he and his own children had been brought up. O, yes, his father had carried every to the community church every Lord's day but he had been too busy going to the office on Sunday morning and playing golf Sunday afternoon to do that for his son. He might leave his son some money with which to damn his soul but he would leave his son no soul with which to manage his money.

If two men go down the street together on Sunday morning and one of them turns into the house of God for worship while the other goes to his place of business, the most careful observer could detect no change in the appearance of those men one hour afterward. But if they keep up that process for thirty, forty, fifty years the poorest observer could see a vast difference and the probabilities are they would not be walking together at all.—Dr. M. E. Dodd in Christian Century Pulpit.

Prosperity Waits Upon Renewal of Spiritual Life Says Roger Babson

People should understand that before prosperity can return there must be renewed interest in the spiritual life of both individuals and nations. Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when people have been actuated by a religious faith to use those resources for advancement and service. This is the law of life and now is the time when it should be taught in churches, schools, and colleges.

Think it over.

The liquor traffic has always been a parasite upon legitimate industry.

THE ECHO

TEMPERANCE TRACTS AND FACTS

Vol. I 50c Per Year

SYLVANIA, GA., DEC. 14, 1935

Published Every Saturday No. 8

Consumption Of Hard Liquors Shoots Skyward

Repeal Has Made Liquor of All Kinds Legal and Easy to Get

By W. G. Calderwood

One of the arguments that was strongly urged in support of repeal was that it would greatly reduce the consumption of hard liquor by making mild alcoholic beverages easily available. Perhaps the theory was correct. But like other vagaries of the wet theorists, it did not work. The revenue figures for 1935 show an increase of 24% in the consumption of spirits over 1934, while the consumption of beer increased only 5%. In other words, the consumption of whiskey, gin, brandy and other spirits increased nearly five times faster than beer.

But even at that the wets were as nearly right about this as they were in their other silly promises.

They promised that beer alone would produce a billion-and-a-half per year in revenue. But it did not. Beer and hard liquors combined have thus far paid less than a third of that amount in any year. They promised that repeal would balance the budget. But it did not. Present federal estimates point to the greatest peace-time deficit of all time for the present fiscal year. They promised that repeal would sharply reduce taxes. But it did not. Federal taxes have climbed to the peak of peace-time history, with threats of still higher totals. They promised that repeal would usher in an era of "true temperance." But it did not. Drunkenness with all its calamitous social, moral, and economic consequences appals the nation. They promised that the saloon should never return. But it has returned. Official figures from Washington record that before prohibition there were 177,000 saloons in operation in the nation. The same authority states that there are now over 700,000 places selling intoxicants at retail. They promised that it would save youth from slithering down the slippery toboggan of intemperance to debauchery. But it did not. Testimony from the juvenile courts, from the Salvation Army, the welfare associations, the high schools and universities, all show an unprecedented debauchery of youth and even childhood.

The repealists made good on only one of their many glittering promises—repeal made liquor legal and easy to get.

RESOLUTIONS OF DISCIPLES OF CHRIST CONVENTION

The International Convention of the Disciples of Christ recently held in San Antonio passed these resolutions:

1. That we deplore the tragic personal and social consequences of legalization of the liquor traffic under the Twenty-first Amendment to the Constitution of the United States. The promises made to secure repeal have not been kept and most of the evils of the pre-Prohibition liquor traffic have returned, many of the in an aggravated form, and other abuses have developed which at that time were unknown. The rapid increase in drunkenness, social cocktail parties alluring the young girls and women employed as barmaids, the tragic and appalling increasing traffic death record,

Prominent Educator Writes On Conditions Since Repeal Enacted

Dr. William Lowe Bryan, President of Indiana University, Puts Issue Up To Those Who Changed Their Minds.

I speak to you who helped establish prohibition in 1920. And then you changed your minds. They art wets who stayed wet and dries who stayed dry. You changed your minds. It was you that put us where we are. Are you satisfied with what you have done?

You were led to believe that if prohibition were abolished, there would be less drinking, fewer drunken women, fewer arrests for drunkenness, fewer accidents due to drunken drivers. Do you believe any of that now? Who can believe it now? The news in the press every day proves that all these things grow worse.

You were led to believe that the smuggling of liquor from abroad and the corruption of officials with bootleg money would stop. No one believes that now. The official reports of our government, made by officials who are wet, prove that all these evils are worse than under prohibition.

You were promised that saloon should not come back. It is here—now—wide open. You see it rising—the same dread power that once controlled and corrupted the politics and the governments of the cities and states, and ruined homes.

We have pious advice that we should teach temperance. We do. The teacher gives the boy a lesson which is certified by tragic human experience through thousands of years. The teacher tells the boy that wine is a mocker and strong drink is raging, and hopes he will not forget.

Then the advertiser takes that boy in hand. He has at command unlimited pages in newspapers and magazines, billboards on every highway, movies in every town, radios in almost every home. He has at command captivating artists in word, picture, and song. He has hundreds of millions of money to spend.

There is the power which the Eighteenth Amendment had blocked. There is the tiger which you unchained when you changed your minds and abolished prohibition.

and the increase in the number of crimes associated with liquor make immediate action imperative.

2. We are committed to the total abolition of the leverage liquor traffic for private of public profit. Pending the achievement of this goal we urge the development of a sound program of education in homes, schools and churches as to the nature of alcohol, the destructive personal and social consequences of its manufacture and sale, and we urge the support of any and all measures designed to correct present abuses and provide better control or abolition of the traffic.

3. We especially condemn the methods of advertising now being used by the liquor industry and challenge them on the truthfulness and sincerity of many of their statements. We call upon our people to protest to editors and publishers of newspapers and magazines against such advertising and to call upon the press to reject all publicity which is prejudicial to public morality.

General Death Rate Responds to Repeal

Provisional Summary of Census Bureau Shows Upswing in Drink-Caused Deaths.

By W. G. Calderwood

The general death rate in the United States was 1300 per 100,000 population when prohibition came in 1920. There was a general decline to 1063 in 1933. Figures just released by the Census Bureau show that during the first year under repeal, the rate has started back up, reaching 1105 in 1934, the first wet year. While it must be admitted that one year is no proof, it may be cited as a trend or indication. Moreover, there are parallel figures which tend to support the theory that repeal has had a measurable effect. Deaths from alcoholism, which stood at 4.0 per 100,000 in 1928, had registered a steady and significant decline reaching 2.5 in 1932, the year just preceding the legalization of beer. This was the lowest rate in ten years. In 1933, "damp" with beer, the downward trend which had been almost a full point between 1931 and 1932, both dry, started back up, and in 1934, the first wet year, the upward swing showed an increase of nearly a half point as compared with dry 1932.

Further evidence that the death rate has been seriously scourged by the return of drink is that cirrhosis of the liver, an alcoholic disease, also started to climb, showing a gain of one half a point comparing 1934, the first wet year, with 1932, the last year under full prohibition.

Dr. Haven Emerson, professor of public health administration in Columbia University, recognizes the close connection between alcoholism and venereal diseases. Deaths from these disorders responded immediately to the effects of the liberalization of the liquor laws. Homicides, which have always been America's shame and disgrace, increased sharply and accidents, including highway tragedies increased 8½ points.

The late William E. Gladstone, England's Grand Old Man, speaking in the House of Commons on March 5, 1880, said:

"Greater calamities are inflicted on mankind by intemperance than by the three great scourges of war, pestilence, and famine; that certainly is true of us, and it is the measure of our discredit and disgrace."

MORAL COLLAPSE

Judge W. W. Magruder of the sixteenth judicial district of Starkville, Miss., told the grand jury and a large assembly of citizens recently: "Collapse of moral values confronts this nation. This entire country, from ocean to ocean, from Canada to the Gulf, is confronted with a collapse of moral values. The threat is one of a veritable carnival of crime—crimes of violence, lust, dishonesty, and greed.

Delays, paroles, and pardons invite and encourage crime. Whiskey and gasoline will not mix. This is the day of speed, get-there-quick in high-powered cars. Whiskey is as an innocent as a cotton wool moccasins, as gentle as a saher-toothed tiger, as beneficial to the human as the virus of hydrophobia and as sweet and pure as a dead buzzard on a nest of rotten eggs.

Either the law supreme must rule this country or we must turn it over to crime and criminals and let them go to hell with it."

THE ECHO

An Independent Weekly Paper, Advocate of
Temperance and Civic Righteousness.
PUBLISHED EVERY SATURDAY

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L. P. GLASS, Editor and Publisher
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under the act of March 3, 1879."

SYLVANIA, GA., SATURDAY, DEC. 14, 1935

ITEMS OF INTEREST

Send The Echo five cents for the five
issues containing The Ethics of Gambling.

No war has ever been made on evil that
did not make some one "very wroth."
—Roy L. Smith.

Scottish auto insurance companies give
total abstainers a ten per cent reduction in
premiums.

In laboratory tests one average drink of
whisky slows kneecrerk 10% and weakens
the reaction 40%.

Social welfare rather than revenue for the
state or profit to private industry should be
the basic consideration in the enactment of
liquor legislation.

Do not gamble in the name of Christ and
the Church. Avoid raffling and all other
forms of gambling. What is wrong in itself
is not made right by being done for the
church or for charity.

If it was unlawful to advertise liquor, the
press and other mediums of publicity would
be relieved of the incentive to color pub-
licity in the interest of the liquor traffic be-
cause of anticipated profits from liquor
advertising.

"Please boycott the bootlegger, and thus
put him out of business," is the plea of the
wets. The dregs always did boycott him.
His life depends solely on the patronage
of lawless wets.

The Danish brewers displayed posters with
legend, "Beer is wholesome." The Temper-
ance societies replied with posters reading,
"Beer is dangerous." Then the brewers
brought legal action to suppress the temper-
ance publicity.

A campaign has been launched in Califor-
nia for the introduction of laws to make
sellers of alcoholic beverages pay for the
upkeep of families which they deprive of
breadwinners and also for the hospitaliza-
tion of the victims of alcohol.

Mrs. D. Leigh Colvin said: "A deepening
of the spiritual life of this nation is
needed and when once attained there will
be an overwhelming demand for the array-
ing of all of the powers of the Government
for the suppression of the liquor traffic."

There have been 18 deaths in the drunk
tank and cells of the Los Angeles jail
during the last four months. Seven drunk
prisoners died from skull fractures, eight
from acute alcoholism, one from delirium
tremens, one from pneumonia and one wom-
an from slashing her throat.

Quotation from a report by the House
Way and Means Committee submitted July
17, 1935: "It is estimated, that the adver-
tising expenditures alone for alcoholic be-
verage industries during the current year will

exceed the sum of \$20,000,000, more than
half of which will go toward the purchase
of newspaper and periodical advertising."

It is a sad, end story that comes from
Washington, the nation's capital. In 1934
there were 510 arrests of minore for intoxi-
cation. There are no previous records. In
the first eleven months of the fiscal year of
1935, 1,493 women were arrested for intox-
ication. It would be sadder still if it was
known how many intoxicated women and
children evaded arrest.

The largest death list so far compiled in
any single month is for October, 1935, when
3,640 were killed in automobile accidents.
The two major causes were excessive speed
and drunken driving. Figures provided by
state commissioners of motor vehicles show
that drunken driving is 45 per cent more
prevalent today than at the end of prohibi-
tion.

The liquor business is unlike any other
business. The United States Supreme Court
many years ago, in the case of Mugler vs.
Kansas, held that the right to manufacture
and sell liquor did not inhere in citizenship.
The traffic exists in the states by sufrage
only. The issuance of a liquor license con-
fers a privilege which may be exercised
only under the conditions which the law
prescribes.

Senator Arthur Capper introduced a bill
in the senate last January that would pro-
hibit all advertising of liquor over the radio,
the transportation through the mails or
otherwise, across state lines, of any news-
paper, periodical, newsreel, photographic
film or record for mechanical reproduction,
advertising intoxicating liquor, or contain-
ing the solicitation of an order for liquor in any
state whether wet or dry.

The cost of motor vehicle accidents, ac-
cording to a recent study made by one
of the largest insurance companies, is
\$1,500,000,000 per year. If, as recently es-
timated, a third of these were caused by drink,
the amount chargeable to drinking drivers
would be \$500,000,000. That is more than
the total annual revenue collected by the
federal government on all kinds of intoxi-
cants, including 3.2% beer.

We urge all our subscribers to read with
care The Ethics of Gambling. A gambling
wave threatens to engulf the United States.
One hundred years ago several states em-
ployed the lottery to raise money for the
benefit of churches, colleges, public schools
and for poor relief. But they all abolished
the lottery. They had sufficient reason for
doing so. It gained but little actual revenue.
In 1820 Governor DeWitt Clinton told the
New York Legislature: "It is universally
conceded that one of the most pernicious
modes of raising revenue is by the establish-
ment of lotteries. They are dubious in the
eyes of morality and certain in the most
pernicious results."

CHRISTIAN HOTELS IN CHINA

Because of the degradation and baseness
that usually permeate the atmosphere of
most hotels and inns of the Orient, some
Christians conceived the idea of a Christ-
ian Hotel. Big business men thought that
it would prove to be an experiment of folly
and financial failure. But Christ's conquer-
ing courage sustained these soldiers of the
cross to dare to be thus commercially reck-
less for Christ's sake. They constructed a
large seven-story, modern up-to-date hotel
with a chapel on the seventh floor where
services are held every evening. They placed
a Bible in every room and employed a con-
secrated fulltime preacher. In every detail
the highest ideals and Christian principles
were claimed as a basis for procedure. This
New Asia Hotel has become known far and
near, and is respected so highly that its
reputation brings far more customers than
it can accommodate. Its influence cannot be
estimated. One evening recently twenty peo-
ple were converted at the chapel service.
The Christians of Shanghai hearing of this
new adventure in witnessing for Christ have
built a similar hotel and are running it on
Christian principles. These are veritable
light houses on the sea of sinful commercial
life in China.

—Miss Inabelle Gravee Coleman.

SIGNS OF MORAL REACTION

E. Tallmage Root writes from Boston,
Mass., to the Christian Century:

A town treasurer, infatuated by a bet on
horse races, kept on until he had risked and
lost \$17,000 of the town's funds. Six times
he sat in the grandstand hoping that his
choice would add that bit of speed which
would save him. At last he had to confess
to the district attorney in the presence of
his aged father. City children are putting to-
gether their lunch money to take a
Such facts are rousing the public and a
committee, headed by Rev. J. S. Franklin of
West Newton, is being formed to repeal the
most vulnerable of the new laws, that le-
galizing dog races.

In Rhode Island, Michael F. Costello,
chief of the division of intoxicating bever-
ages, receiving an avalanche of complaints
against "dine and dance houses," will re-
commend that they be legislated out of ex-
istence and the number of all licenses cut
down at least 25 per cent. At the conference
in New Haven, Conn., on alcohol in modern
life, Prof. Jerome Davis advocated making
sale of liquors a state monopoly to eliminate
all profit, and posting on every bar a sign:
"Liquor is a poison. We advise against buy-
ing what is sold here." The Harvard stud-
ent council, roused by the beating up of an
aged janitor by drunken students and the
drinking at football games, has discussed
preventing sale of tickets to drinkers and
"candid camera" shots to be published in
Harvard Crimson. Professionals hint that it
is "the college spirit" which makes sport
a pretext for a spree.

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THE ETHICS OF GAMBLING

By W. Douglas Mackenzie, D. D., LL. D.

(Continued from last week)

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CHAPTER V

THE ELEMENT OF CHANCE IN RECREATION

A theory ought not only to be expounded by careful analysis, and supported by what we may call direct and immediate evidence, if such can be found; we ought to see whether by its use various problems which have gathered round the central question can be easily and clearly solved. Around the discussion of the single point, What is gambling? several important difficulties have been raised, and as I believe that the theory which is here advanced presents a satisfactory explanation of these, I must proceed to consider some of them, by way of illustration.

It was said in an earlier chapter that Chance is the word which we use for all events whose occurrence it is beyond our powers to foresee. It marks the limit of our knowledge of the future. That limit varies in the different fields of fact. Thus we can foretell with accuracy the movements of the planets, the rise and fall of the tides. With less accuracy in detail, but a large measure of certainty, we can foretell the changes of the seasons. We know that certain seeds will not grow in certain soils, and certain fruits will ripen under definite and, in some regions, under calculable conditions. But on the whole our life is spent among, and is largely based upon, the occurrence of events concerning which there is the possibility that they may not come as we anticipate. The element of risk enters into all our practical affairs. Our multi-form business transactions take account continually of this feature of our experience. Our very sports derive something of their exhilaration from it. How then, it has been asked, can it be maintained that the element of chance makes the sin of gambling while it seems to enter as a necessary ingredient into our games and our business?

The answer is to be found in the fact that there is a fundamental difference between the way in which we treat the element of chance in normal life and in gambling. In the latter mode of conduct, as we have seen, the element of chance is, as it were, isolated, if possible exaggerated, and on that as the decisive factor the ownership of property is based. Here the thrill of joy proceeds from the very decision that ownership shall be surrendered to chance. Now what is contended for in these pages is the position that in our normal life, whether we are pursuing amusement or dealing with property, the attitude of the mind and will toward the element of chance is exactly the opposite of that of the gambler. The true sportsman and the true merchant ought to unite in hatred of the gambler. It is this position, which we must make clear in this chapter and in the next.

Let us consider the situation first as to our conduct in recreation. One critic of my argument has urged that in the pursuit of amusement we often step "outside the conditions of rational human action," quoting a phrase used in an earlier chapter of this little book. He instances the enjoyment of Alice in Wonderland, playing at blunderbuss buff, or the kind of such a book as Lear's Book of Nonsense. These all happen to have given the present writer much delight. But in none of them was he conscious of having surrendered the use of any fundamental human faculty. The very nonsense of Lear's verse is most enjoyed by

the intelligent. That kind of unreason, that delicious fancy of a universe, bizarre and topsy-turvy, requires various high powers of imagination and reason to produce it, and a modest endowment of the same qualities to appreciate it. There is nonsense and nonsense, as those who have ever seen a real madman's book, to read which makes one's reason after a very few moments reel. There is no enjoyment in it from first to last. But the non-human and, if you will, the irrational conditions of Alice's wonder-world, or Lear's universe rollicking with delightfully monstrous absurdity, neither come from nor appeal to the unreasoned sense of man. There is no parallel in these with the gambler's complete surrender of reason, when he submits his ownership of property to chance.

The same critic has urged another view of the matter in citing the "enjoyment of risk" which enters into many legitimate forms of recreation. "Chance is one of the great charms of all amusements. It is the element of excitement and the great association to the journeys of early life. It is the risk of glacier adventure and of walking on a ledge which overhangs a precipice which gives half the interest to the Alpine ascents of the mountaineer." He names also skating and flirtation in his lists of risks, and repeats the conviction that, "in almost all cases of pure amusement . . . it is the risk which is the attraction."

Now all this is both charmingly and truly said, but it does not meet the case against gambling. For in all these cases we are thinking of circumstances in which man turns to very serious and universal fact of risk, of uncertainty, into a source of enjoyment by striving to overcome it. The surprises of the traveller are a joy because he not only determines to learn from them, but equips himself as far as he can to meet and master them. The chances which enter into all games of skill, especially those which involve the contest with rivals, undoubted part of the pleasure of the situation they enjoy. But each player engages all his powers to win the victory by sheer skill and address. The ready eye, the swift calculation, the prompt action, these are the weapons of the sportsman; and it is the exercise of these against the ever-changing chances which forms the very substance of his pleasure. That pleasure is one of the secrets of all true recreation.

The Alpine traveller undoubtedly faces risks. But he does not surrender to them. His steel-pointed stick, the rope which binds him to his guide, his very boots, are all witnesses to his determination not to take mere chances, but to conquer circumstances. He studies the weather, the various formations of rock and ice, the balancing of the body, and all other factors which help to fight the risk. If a careless man were to set out to scale a peak without guide, without instruments, without knowledge, determined to trust solely to chance, that would be gambling. And he would be pronounced a fool. But why? Just because he had, whether from mere bravado or from passion, surrendered his reason entirely to chance, because he had stepped outside the circle of human, self-respecting conduct and gambled with his life.

The essence of active amusements is to be found in the facing of circumstances wherein the element of uncertainty lies, as in all human affairs, and battling with them for the mere joy of battle. In many cases they are reflections, happy mockeries if you will, of the serious tasks and burdens of life, or they are efforts to master nature and exercise human powers without material gain, just for the fun of it. The former class belongs to many of the amusements of childhood, and to the latter the graver but no less happy recreations of adult life. But the gambler does the very opposite in every respect. He turns amusement into business, feels that even a game of cards is made quaint by attaching to it the passion, however attenuated, for mak-

ing money. And in doing this he gives his property up to the undisputed sway of chance. This is unique as conduct, and it is irrational as amusement.

CHAPTER VI

THE ELEMENT OF CHANCE IN COMMERCIAL LIFE

Let us, in this chapter, turn to another view of the presence of chance in our experience. The problem has been thus expressed in the Spectator: "If you may buy corn in hope of a rise, which is of the essence of commerce, why may you not stake a similar sum upon the turn of a card? In either case the wrong turn may ruin you, but yet the one transaction, supposing you can pay the differences, is moral, and the other is not."

Now at first sight there is here a real difficulty, but the difficulty will vanish if we remember that in betting, as we have seen, the effort of the two parties to the bet, when both are thoroughly honest, is directed towards making the matter as much as possible one of pure chance. Neither gambler wishes to know beforehand how the card will turn up, because to discover it beforehand would either be to cheat or to spoil the game. The merchant, on the other hand, is fulfilling a certain vital social function. In the present condition of commercial relations he is paid for the honest and able performance of this function by means of what he calls his profit. This profit is the

to take the Spectator's illustration—in the rise of the price at which he can sell corn above the price at which he bought or agreed to buy, weeks, or even months, beforehand. This rise is the legitimate tax which he and all other importers put upon the community in return for the labor and responsibility involved in the importation of corn.

Now contrast his action with that of the gambler, and what do we get? First, while both have risked their money and aimed at wealth, the one has done so in the carrying out of a solemn social trust; the other, in the search for pleasure or for an increase of wealth on the gambler's conditions. Secondly, while the one man works hard to get rid of risks, the other adjusts conditions to increase them. The merchant aims continually, in the discharge of his function, at the elimination of chance; none would be more glad than he if the science of meteorology were so far advanced as to make him certain how the weather will vary from day to day between spring-time and harvest.

He does not wish to risk his money, but intelligently to pay it down, with the assurance that he will receive his own again with profit. The gambler aims continually, in the pursuit of his own end, at the elimination of chance but of certainty. He wishes to risk his money and to go forward, not knowing whether he is to lose it or to gain more.

The Spectator's question then is one which in the light of this analysis, must look a little absurd, when we know that the two transactions which are therein compared really proceed from desires and upon principles which are diametrically opposed to one another. The confusion arises from seeing that chance enters as an element into all our calculations of the future, and from not seeing that in the performance of all the real duties of life it is our aim to reduce this element to a minimum, while the gambler makes it his atmosphere, in which he would fain move as freely as possible, unhindered by such a trammel as intelligence. The element of chance in an honest business life is a foe to be conquered, a challenge to all that is keen in a man's intellect and noble in his will. In the gambler's career chance is his alluring delight and his disgraceful passion.

Of course we must recognize that in the commercial world there is much pure speculation, and it may be that at certain points

it is not easy to decide whether a man's deed belongs to the category of pure gambling or to that of real commercial transactions, but I do not despair of some day seeing the two everywhere clearly distinguished.

Roughly speaking, that form of buying and selling is gambling in which the buyer is or ought to be aware that he performs no real social function; when he comes in upon the market, not to facilitate the distribution of commodities, no to supply legitimate commercial ventures with the necessary capital but merely to hold on "a string," a nominal and unreal ownership for a few hours or a few days, in the hope that "by chance" between his buying and his selling the price may rise. Legitimate commerce is hurried and hindered by this class of transactions, alike on the Corn and on the Stock Exchange. There is this dark side to the "commercial gamblers' life," that while he acts "for the purpose and end," shall I say, "social consciousness" of the merchant, he is also free from the more or less arbitrary restrictions, called laws of honor, with which custom has surrounded the various forms of betting upon sports and games. The card-player who takes means to know his opponent's cards is kicked out of the club, but the stockbroker who, in order to save himself, sells to you what he knows will run you, is only a sharp business man, yet the latter has virtually seen your cards, while pretending to deal honestly. It is practically impossible for the habitual commercial gambler to escape this moral stain. Possibly, the time is coming when the law will aim at removing this disastrous gambling disease from the commercial world.

There is one class of transactions which may occur to some reader, in which the present problem is presented at a slightly different angle. I refer to those employments in which, owing to the constant and serious value to life is involved, unusually high wages are paid to the workers. When the chance of losing life is greatest, the wages rise highest. Are, then, the chances paid? The question is absurd when put thus halfly. Of course, the pay represents the value to the community of the function performed. It is the higher order of courage and skill, of human strength as a whole, demanded by these pursuits which the community rewards with higher pay.

It is true that many laborers enter these forms of service with somewhat of the reckless gambler's spirit, saying, "The pay is high, though the risks are great;" but the secret motives of even a large number of individuals cannot be considered as describing the ideal principle on which the community proceeds. The community does not keep the conscience, nor vouch for the integrity of each man who serves it. And in any case the same fact rules here as elsewhere, that in all sound minds and noble hearts the effort is being constantly made to eliminate risks, to reduce the danger to life and limb. And no man desires that result more than the wage-earner.

CHAPTER VII

WHY GAMBLING-LOWERS CHARACTER

Another problem or class of problems whose solution I must attempt, by aid of the key at present in my hand, is also stated by the Spectator in a valuable article from which have already quoted. "The gambling habit seems to exercise some weakening and degenerating influence of its own upon the muscle of character, and we should like much to know precisely what that is, for if we could define it, a great difficulty in the way of denouncing gambling would disappear." There are three notorious ways in which the deterioration of character through gambling becomes revealed, namely, cheating in the game itself, failure of honor in other relations, and submission to the appalling extent to which these calamities result from the formation of the

gambling habit our daily newspapers bear constant witness. It is worth our while to discuss, in the three following chapters, why precisely in these ways the degenerative influence of this practice should become manifest.

And, first, of cheating. It has been asserted by a writer of high literary standing that cheating is almost inseparable from gambling; and many, no doubt, feel inclined to demur to this apparently uncharitable, albeit gracefully expressed dogma. Yet the possibility, at least, of the plunge into conscious dishonesty is given by the psychological analysis to which I have so often referred. The first wrench to a man's conscience of integrity is given when he resolves to deal with his own and his neighbor's property on grounds of pure chance, because, as we have seen, he is carried by the force of the region of the irrational to the non-moral, and finds pleasure in making these enter into the very substance of his life, just when excitement has made it most plastic. If, as I believe, there is moral wrong in the first deed, considered in its simplicity, it is not unnatural but natural that other wrongs should flow from its repetition. Indeed, it seems almost a psychological necessity that the very sense of responsibility should be gradually impaired, as we shall see later.

But one of the most fruitful causes of cheating is to be found in the fact that, in many forms of gambling, knowledge and skill are allowed to enter into the preliminary calculations. For instance, knowledge of horses, together with more or less reliable gossip about jockeys and the intentions of owners, are understood to be the furnishing with which the regular turfman proceeds to the betting-rug. But A knows that he has more, and more accurate, information than B supposes him to have, and a bet is agreed to, as it always will be, on the scale of knowledge which B supposes A to possess, then the latter is at once and necessarily a deceiver and a cheat. He is, of course, within his right, according to the rules of the ring, to keep his own counsel; it is the code of honor under which he acts which allows him to cheat in this way and to this extent. Where this mission to conceal the real extent of your information becomes a part of a huge system, any one can see that deception and fraud, or the contemptible self-complacent attempts at these by "knowing ones," must necessarily enter in some degree into a very large proportion of the betting transactions connected with any single race-meeting.

Further, there are certain games, for instance whist, in which it is understood that a player may exercise his ingenuity in discovering such information as will enable him to modify the event. At chess a player would scorn to watch his opponent's thoughts and plans are concentrated. But at what you may study the faces of the other players, in order if possible to learn with what feelings they regard the playing of this and that card. The Spectator tells the story of Count Cavour, who won or saved a fortune at a critical moment, when one card would decide the game, by noticing a head of perspiration from on an opponent's brow. That head told the Count what card he ought to play, and he won, not through his skillful management or foresight, but rather through quick interpretation of the other player's feelings.

I cannot urge that this acquirement of useful knowledge in the course of the game induces cheating, because among honorable men the conditions under which that knowledge is to be gained are clearly defined. But every one must feel that where large sums are being played for, this power to modify the event must prove to some men an irresistible temptation. If in a certain opponent's confusion betrays itself in an opponent's look, and I interpret it aright and win, I am an honorable man; but if an

accidental nervous turn of his hands brings the face of his cards within my field of vision, and I glance, and then use the information thus gained, I am a cheat. The real difference between the two accidents is so narrow that a moment's temptation, a moment even of indecision, with a large moment to be lost or won, will sweep a man from the rock of conscious rectitude into the slough of conscious dishonor. How easy it will be to stay there undetected and enriched!

(To be continued next week)

THE VALUE OF A BOY

Children are the most precious possessions of parents. The state should measure children and youth by the standard set in parental love. The children of the state are its most valuable assets, and these assets should be improved at all costs.

It is worse than ridiculous, therefore, when a proposal is made to educate children with funds derived from the sale of intoxicants. It provokes indignation when anyone proposes to huy hooks for school children by putting a beer bottle in one hand and a speller in the other. In the final outcome such proposal cost infinitely more than any possible benefit derived from them.

The American people are spending annually more than three billions for the education of the youth of the nation; and they do well. . . . But intellectual culture without moral character is a most expensive and delusive luxury. The State, therefore, should have regard for the moral education of the young as well as for their education. The State cannot afford to allow, much less license, anything that demoralizes the youth of the land. To license intoxicants and gambling enterprises is to sell the young for naught; and it is now manifest that there are organized movements to promote the sale of liquors and to license gambling throughout the United States. These movements are supported by men who expect to reap great profits from the immoral enterprises which they promote.

The crime of kidnapping should be punished by death, and in like manner the crime of selling the minds and souls of the young for license fees should be punished by the political death of the demagogues who thereby seek the destruction of the higher values of life. These misleaders of the people seek to huy votes of the people by selling their children in the markets of vices.

We have much legislation to save crops and birds and cattle and swine, but are not our children and children's children of far greater value than all these?

Our legislatures make large appropriations to save cows and hogs, and then sell our children for the license fees paid by members of the whisky sellers and distiller's trade.

—Bishop Warren A. Candler.

HAZARD! HAZARD! HAZARD!

The brewers and distillers are willing to hazard millions of dollars to increase the sale of alcoholic beverages. They are spending \$20,000,000 this year on advertising.

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THE ETHICS OF GAMBLING

By W. Douglas Mackenzie, D. D., LL. D.

(Continued from last week)

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CHAPTER VIII

WHY GAMBLING IS "ANTI-SOCIAL"

In an earlier chapter some impressive words of Herbert Spencer's were quoted, in which he condemned the act of gambling as in its nature "anti-social." We saw that his reasoning did not go to the root of the matter. To say merely that gambling means the obtaining of pleasures at cost of another's pain does not necessarily prove it wrong. For that is what takes place wherever sacrifices is made and accepted; and sacrifice has been at the heart of all moral progress. There, one suffers that another may rejoice; and the latter, with whatever feelings of humanity or sentiment, accepts the joy. But the element in gambling which makes it glorious and redemptive is the presence of love and wisdom and power on the one side, of conscious need, trust, and gratitude on the other. Through these forces the pain of one man becomes the fountain of another's happiness, even though the latter has sorrow at thought of the price paid, and the former had joy as he suffered, nursing the purpose of his deed.

But to the gambler's pain and the gambler's pleasure all those deep, divine forces are foreign and hateful. He is deliberately dealing with human facts on an inhuman basis for the gratification of that inhuman passion, the love of uncertainty for its own sake. In this his passion differs from all other appetites of the flesh. Other vices arise from the exaggeration or illicit use of powers that are inherent in man's nature and essential to his life. Vices of appetite are virtues destroyed. They are healthy facts grown into deadly tumors. But the gambler has seized on the mere thrill of uncertainty as to the ownership of property, and made that his delight. As we have seen, it is the whole purpose of the normal man to extrude that element of uncertainty or chance in his dealings with property. The student of transportation over sea and land, the scientific farmer, the inventive manufacturer, the honest workman, the legislator, and the judge, are all combined in the sublime task of making the property necessary for human life abundant and secure. In that task they range with joy. The gambler finds his delight in chance. He isolates that element; he cultivates those games and sports, those aspects of commercial transaction, in which uncertainty is greatest. When he has become the confirmed gambler in "margins" or "futures" or racing "bets" or card game "points" or in "rolling the bones" he lives in a delirium of insecurity.

No elaborate argument is needed to prove that this practice is anti-social. It is a direct attack upon any and every theory of property which was ever involved by a sane mind. It asserts that property is a something which can be won by chance, which can pass from man to man on a principle whose working demands the very negation of intelligence and goodwill, the suppression of manhood. When the gambling spirit enters, therefore, into commercial life, it must always act as the enemy of sound business. Business is a social fact. It is the co-operation of men to overcome nature for the shelter and clothing and feeding of the race for the adornment of life, for the enrichment of experience. But the gambling spirit is in its very essence opposite to all that. It is the enemy of work, it hates peace and patient persistence. It craves every penny that is spent on anything but its own wild and nervous self. The spirit which

has guided man in his mastery of nature and the development of a stable and lordly civilization has no more implacable foe, and none more subtle, than this spirit which rejoices in the chaos of chance.

Let this should seem to be an exaggeration of the facts regarding the anti-social nature of gambling, the following forms of evidence should be considered:

1. It is now widely conceded that a man who gambles is unworthy of confidence from his business associates. Of course, it is generally assumed that if he goes deep enough he may become a thief, embezzling the property of his partners, employers, or clients. But short of that, it is felt among solid and strong business men that gambling on the Stock Exchange or the race-course is an evidence of a rash mind. It betrays a weakness of responsibility, suggests a feverish wish to be rich without honest work. Hence the bank employee who is known to gamble is promptly dismissed. Hence many a partnership has been dissolved when a member of the firm has been found indulging in this pastime. Most men of honor who are in responsible positions, at the head of great and solid commercial enterprises, are careful to keep their names out of enterprises in which "rucky" plays a part, and the uncontrollable role. Even stockholders whose eyes are upon the real and honest meaning of their business have been known to warn young men against gambling in stocks instead of making legitimate investments. All these are conclusive proofs that the gambling spirit is the enemy of business. It is opposed to the task of building up property by personal labor and mastering of conditions. It would toss corporations in the air to see how they fall. It would match millions, wearing the same idiotic gleam with which, in the idle boys, it matches pennies.

2. Herbert Spencer says truly that gambling "sears the sympathies" and "cultivates a hard egotism." Our analysis makes it clear why this is so. For when a transference of property ignores claims of justice and represses the impulse of generosity, it proceeds from a will in which regard for others has no place. The man who pays a bet is not interested in the good of the other man, as the business man and the philanthropist are. In every honest bargain a man is thinking of what is just in two directions; otherwise he is a thief and a robber. In every philanthropic gift a man is acting for the good of some great cause, or the relief of some burdened life; otherwise he is a hypocrite or an impulsive weakling. But in the payment of a gambling debt a man parts with what he wishes he could keep, and desires that which he has no earthly right to possess. Morally and psychologically he is a thief, though he is however slightly he grudges his little stake, however slightly he wishes he had won. Hence it is that philanthropic workers find it so hard to get help from gamblers. They have formed the habit of ignoring the rights and the needs of "the other man." And that habit spreads beyond their "business" transactions. They naturally and inevitably harden their hearts toward all objects of just and sympathetic dealing.

3. And what could more completely prove that gambling is an anti-social transaction than the fact that indulgence in it leads to the deliberate ruin of hundreds of homes every year? A man will not only use all his spare cash, but gradually eat in upon the support of his wife and family. He will, as many dismal cases prove, leave his dear ones destitute that he may risk all he has on the chances which are so sure, some day, like dreamed-of winds and tides on a stormless sea, to bring his fortune home.

It may be urged that in certain cases the eye of the gambler is not so much on the fascination of the game as on the great gains of the larger stakes, for which he is playing. Dickens has once for all met that argument in favor of the gambler, in his immortal description of little Nell's grandfather in The Old Curiosity Shop. There

the old man is deluded into the notion that by risking his money on certain chances he will make his beloved and sweet granddaughter rich for life. For her sake he undertakes the hazard and the dreary course of deception. He thinks that he is still gambling for her sake long after he should have been clear to his intelligence that the task was impossible, long after it was evident that the craving had mastered his soul. No, men may persuade themselves at first that they are gambling with a healthy eye fixed on a solid result. But this spirit of it soon enters into their blood. To live amid the bedlam of chances becomes their habit, allured, perhaps, by the vision of money which may come to them in the endless chapter of accidents, but really driven on by the terrible lash of their lust.

One needs only to see or to read of the victims of this passion to realize how intensely it has made them the enemies of all that social health implies. The picture of those who sit around the roulette table, with outward calm, in stolid silences paying out or raking in their losses, or their winnings, is the picture of souls that are cut off from normal life. Their misery as the unvaried and invariable doom warns and allures, recedes and approaches, approaches and embraces, embraces and crushes their manhood and womanhood, is like the fascinated misery of the animal upon whom the cobra has fixed his doom. There are no specimens of humanity more contemptible than the miserable frequenters of gambling saloons, especially where the women have taken the subject of betting. Their fatuous talk, their smile of knowingsness, their affected jollity alternates with bitter silences and gloom. Dull, vacuous souls they are, who once were filled with healthy energy and the light of intelligence. No hand should tolerate the institutions and practices which make its citizens into things like that.

CHAPTER IX "DEBTS OF HONOR"

That the act of gambling is "anti-social" and that it is a subversion of the bases of morality is illustrated in a most curious fashion by its relation to the great ideal of "honor." The so-called obligation of the loser to pay off a bet is regarded by all concerned in the practice of gambling as a "debt of honor." It is interesting to see how universally this rule of conduct is recognized, how it pervades the attitude of quite honorable people at a bridge party, how any one who fails to pay is promptly despised, and in serious cases becomes ostracized.

This word "honor" has had a rich and varied history, which is proof that it is related to the deepest elements of human experience. On one side of its usage it refers to the esteem in which a man is held by others, and to the marks of that esteem which are given to him. A man is "honored" when he receives a title from a King or a decoration from a General or a testimonial from grateful fellow-citizens. It is this aspect of "honor" as praise or reward or fame that is dealt with so keenly and humorously by Shakespeare in his famous "catechism" in the play of King Henry IV.

On the other side the word refers to the esteem in which a man is held by himself. At its deepest here it stands for moral self-respect, the fountain head within a man's breast of all strength, consistency and nobility in character and in conduct. A man who has lost his self-respect, who is dishonored in his own eyes, has tasted the bitter experience that life affords. He is in a condition which only religion can deal with adequately for the man whose "re-making" of his human nature is the task of his life. His relations with fellow-men, must have self-respect as the irrefragable bedrock on which his "house of life" is reared.

Every profession has its "ethics," its accepted standards of honor; and commerce values most the man whose "word is as good as his bond." But the ideal can be twisted to base uses, as when it was used to prolong

the life of the practice of duelling long after society had settled down to the administration of justice on public principles and the duel had become a hideous anachronism. There may still be other corners of life where the sacred principle of honor is misused, but undoubtedly the one outstanding example is in the use of the "debt of honor" as the vital and universal support of the practice of gambling. There a most subtle transmutation of the very meaning of honor has been effected. A bet when it has been agreed upon is understood to establish a debt which takes precedence of all other financial obligations in a man's life. It is assumed that he is determined to pay this debt at all costs, if he loses. Men have been known to ruin their homes, sell their all, rather than have it said that their debts of honor were unpaid. The reason of course is that every gambler knows that the whole system would go to pieces, he would never be able to enjoy the thrill of the "chance" passion, unless it were understood that his manhood is bound up in an obligation which is to him in potentiality more sacred than all other debts.

Of course, it is generally understood that the expense of a man's household, or a tradesman's bill, is in a very deep sense a debt of honor. The mere ordering of an article of merchandise, or the mere having of a wife and children, does involve a "promise to pay." And a man's honor, his true self-respect, is at stake in such relations and transactions. Why is it then that gambling has introduced this subtle, strangling lie into society so that millions of gamblers live on it, as gamblers? The reason is that all other normal, healthy debts can be, in default of due payment, collected by legal process, while the gambler's debt cannot be collected by an appeal to the courts.

That is to say, the law of every civilized land treats the act of gambling as outlawed. Even when no legal penalty attaches to the act of losing, the State refuses to treat it as a legal proceeding, falling within those normal rights of men which the State exists to protect. It is because of this outlawry which rests upon every bet as such, for one cent or a thousand dollars, that the ingenuity of the evil gambling spirit turns the losing of a bet into a "debt of honor." There is nothing but the man's word to rest on. True, his word was given to his tradesman or his wife, but that word does not carry in connection with this word, because this has been outlawed.

It will not help the man who dabbles only in small coins, if he urge that there never has been an actual conflict between his payment of his lost bets and his normal obligations, that he has never staked more than he could easily afford. We are dealing with a matter of principle; and the principle is undoubtedly assumed, in the very feeling that he must pay his lost bet, however small, that he has committed a debt of honor in the squalid and dishonorable misuse of that noble phrase.

It seems obvious that if the gambling and betting habit spread through a community, this very idea of debts of honor must act like poison upon its system of life. It does and indeed must tend to lower the general standards of honor, especially in those relations where financial obligations constitute the life of institutions. The modern sentiment of social psychology can have no doubt about this. He will view with fear the laxity of a government which does not seek to curb or even extirpate the institutions which batten upon the corrupting passion for the thrill of "chance."

Of every gambler who has paid his so-called "debt of honor" it may well be said with the poet:

"His honor in dishonor stood."

CHAPTER X

WHY GAMBLING LEADS TO SUICIDE

In passing now to the question of suicide, let us again quote the writer in the Spectator, who has already set our problems.

"If we could but obtain accurate statis-

tics, we should find that gambling was of all vicious habits, not even excluding hard drinking, the one which most predisposed its victims to suicide." "Yet," continues this writer, "one does not quite see at first why gambling should so greatly predispose to suicide. The gambler prima facie ought to be a man trained by his life to bear ill-luck with fortitude." This, of course, is true only if there be nothing in the very conditions of his life secretly disintegrating that fortitude.

Let us see. It is probable that an intelligent jury will always account for the gambler's suicide by supposing that he is consumed by the awful deed, he had come under the resistless control of temporary insanity. Hence we must try to discover those facts in the gambler's inward history which leads to his insanity.

I believe they are of two classes, according as we study his experience in the light of ethical or of psychological and physiological laws. In the region of moral consciousness we do not think we need look far for the cause of the insanity. The loss of a man's whole possession by gambling must work upon him like a sudden accident upon a drunken man—it awakens him. And now, as he looks at the result of his career, at the obligations he has ignored, the relatives he has wronged, even the riches he has lost in pursuit of the gambler's passion, only one word can rise to his mind, and that is "Poo!" As he glances round the men with whom he has been gambling look at him in pity, and mutter, "Poor fellow," or "Poor fool," the very servants who have watched his ruin gaze now at one poorer than they, and call him in their hearts, "Poor fool." I believe that this word of scorn, echoing within and without, filling the atmosphere for that man's ear, accurately describes the shame which he feels. Ashamed, crushed, ruined, despised by his associates who treat him no longer, and with whom he has been congenial surrounding by any human voice, what can he do? The wonder is not that so many become insane, but that every ruined gambler is not drawn, in the hour of his awakening, into the terrible vortex of insanity. The man who loses his all in a legitimate commercial undertaking retains at least his self-respect, and self-respect is the soul of fortitude.

The psychological analysis of the act of gambling leads us to a still more stern conclusion. In the making of a bet, as we have seen, a man resolves to repress the use of his reason, his will, his conscience, his affections; only one part of his nature is allowed free play, and that is his emotions.

The man is permitted to fear or hope, to grieve or rejoice, as much as he likes; and most of his pleasure, in the heart of the true gambler, arises from the intensity with which each and all of these emotions can be aroused, as he looks at the one possibility and then at the other, uncertain which is to be his finally over that bet. The feeling of uncertainty probably heightens the vivid imagination of the alternatives, and becomes itself a strong intoxicating emotion.

He sits there, only a being of strong emotion, who dare not think and cannot act, chained, and seeing ruin or fortune hastening upon him, he knows not which. He, then, who spends much of his time in this pursuit violently stops the flow of energy to those other parts of his nature which are intended to control and rationalize his feelings, and concentrate upon that one center of intense feeling the whole energy of his being. The mental physiologists will tell us that this strain upon the emotions cannot but result in serious mischief to the brain and to the balance of the man's powers.

A crisis is necessarily reached when the last cent has been lost, not merely because shame rushes over the heart at vision of the work that has been done, but because now a fierce craving burns within, and there is no means of satisfying it. The wretched victim may have stripped himself not only

of cash, but of goods; he may have borrowed money to "try his luck once more," and at last he finds himself like Dante's victims in hell, who had an eternal passion and nothing to feed it with. And all this comes from Chance, that dark Fate which has haunted his play and blighted it with failure continually!

The emotions which hitherto were fed with gambling consume now the mere relics of rational manhood. The poor man tries one more, the gambler's last and greatest venture, and stakes his life on the unknown future.

Yet, after all, the madness which ends in suicide is the logical conclusion of the first bet, if our analysis be correct. The man who resolved to abandon reason for a moment in the use of one coin, who found the deed so alluring that he made it a habit, finds that reason leaves him altogether when he has made this habit cover his whole life. And he rightly leaves him. Nature is profoundly, irresistibly, relentlessly logical when she makes the gambler mad.

CHAPTER XI

GAMBLING AND NATIONAL LIFE

It is impossible to conclude this brief study of the ethics of gambling without saying something of the effect which gambling will produce on national character and life if it should become a national habit. It is unnecessary, of course, to attempt any proof of the universally recognized fact, that a community not only can but always does possess moral characteristics of its own. Nor is it necessary to prove that these moral characteristics must and do produce the same effects upon the life of the community as a whole which they produce upon nature and conduct of the individual. It is self-evident that a habit which interferences with a man's balance of judgment in his own affairs will likewise make a community incapable of wise action in commercial affairs, when a certain proportion if its members have all come under the influence of the same habit.

The main difficulty does not lie in the direction of convincing people that private habits, when widely spread, may become dangers to the safety of the State. Excepting the extreme individualists, all classes of thinkers are agreed about that. The real problem may be somewhat roughly put by asking, What proportion of private persons must be involved in a certain wrong before it becomes a national concern? And to this there is no uniform answer. Some kinds of wrongdoing are found intolerable if even only a few be guilty of them; others are not effectively attacked even when large portions of the community are injured by them. Very stringent, for example, are the laws which affect the manufacture and handling of dynamite and the sale of prussic acid. Yet it is more than probable that a relaxation of the stringency in regard to these articles would not result in one-tenth of the number of deaths which are actually caused year after year by alcohol poisoning.

There are various elements in any kind of wrongdoing which require to be considered, before we can determine how far the State must be held responsible for its continuance. The chief of these are, first, the relation which it bears to the pleasure of the individual; and, second, the extent to which any law directed against it could be made really effective by police supervision and magisterial penalty. Some of the most dangerous forms of vice can never be made amenable to the law of the land, just because the offense is so bound up with the personal life as to make detection and conviction extremely difficult, and punishment practically impossible. Moreover, some harmful customs become intertwined with the life of the community, with the passions and prejudices of the people, in a manner which renders it very difficult to win public consent to the enactment or even the enforcement of laws directed against these customs.

(To be continued next week)



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"WHENCE COMES TEMPTATION"

"The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." II Samuel 24:1.

"And Satan stood up against Israel, and provoked David to number Israel." I Chronicles 21:1.

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust and enticed." James 1:13, 14.

When an individual or a nation does some tragic wrong, we often ask: "What induced him to do it?" Evil is a mystery.

The Bible, in the passages chosen for our text, suggests three sources of temptation. Two of them speak of an intruder from without who instigated a man to sin, just as today we sometimes phrase our question: "What got into him? What possessed him?" In the early narrative of David's reign, written in an age when God was believed active in every event, He is said to have stirred David's vanity to number his fighting men: "The Lord moved David, 'Go number Israel and Judah.'" Some centuries later an historian, retelling the incident, finds it impossible to charge God with inciting David's pride, and ascribes the temptation to a sinister subordinate who goes about making trouble in the Almighty's world. "Satan stood up and provoked David to number Israel." Then several centuries later still, a New Testament writer discards the idea of an outside agent provocateur. God tempts no man; Satan is not mentioned. "Every man is tempted, when he is drawn away of his own lust and enticed."

The last explanation has appealed to modern men. Sir Walter Scott makes his discerning heroine Jeanie Deans tell Madge Wildfire: "There's nae devil sae deceitful' as our ain wandering thoughts." George Meredith concludes a sonnet:

*"In tragic life, God wot
No villain need be! Passions spin the plot
We are betray'd by what is false within."*

Control the demon inside yourself, and you need fear nothing else in earth or heaven. That is rugged individualism; and it is bracing doctrine, breeding responsible men.

None of us likes to admit guilt for wrongdoing. We are adepts at passing on the blame. We explain that we were unfortunate in our parents. They were too strict, or too lax, too aloof, or too affectionate; and they "conditioned" us. Or we were born at a trying epoch—the hey-day of American capitalistic expansion, when it was inevitable that we should be contaminated with self-indulgent mate-

rialism; or we were reared in the war years which left their fell mark on us, confusing our moral standards or unleashing our passions or brutalizing our natures.

Current psychology adds to these moral alibis. Men and women have themselves analyzed, and find emancipation in banishing the ugly names which vigorous religion attached to sins when these are rechristened with labels with no suggestion of guilt. They are maladjusted, or too introverted, rather than dishonest or selfish. A middle-aged father tires of his wife and becomes involved with a young woman half her age, and is told by a practitioner that he is suffering from "a spasm of re-adolescence," when he ought to be struck in the face with "Thou shalt not commit adultery."

And the present pre-occupation with social conditions seems also to furnish excuses. A student who does not concentrate on his work, and has a discreditable record, solaces himself with his concern over the international situation, and may even plume himself that he could not be absorbed in studies when war clouds darken the horizon, and fascism lifts its menace over many lands. Any of us who has let himself get into debt, or made a mess of his family relations, or allowed affairs entrusted to him to become at sixes and sevens, is likely to ask: "What can one do in a time like this?" It does not occur to us that almost every age in human history has been confused, that the skyline has seldom been without threatening storms and that men and women have tried resolutely to shoulder their loads, and perhaps carry some of the burdens of others, and have sought (in the language of this same New Testament writer) to live "unspotted from the world."

Contemporary Davids, itching to display their power, be they fascist or proletarian dictators, or despots in the realm of business or finance or politics, or just ordinary vain folk wanting to make a splash and attain publicity—and who of us has not a vain spot, piquing himself on his brains or his good taste or his common sense—we Davids had best start with a look within for the source of trouble. When David had gratified his vanity, despite the protest of Joab his counsellor, and seen the consequences, he did not blame God or Satan. "David's heart smote him, after he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done."

Two well-known men of letters of the last century read the same book, De Quincey's *Confessions of an Opium Eater*. Francis Thompson, whose mother had put the book in his hands as a birthday gift, rejoiced in De Quincey's prose and at once took to the drug and became an addict. Thomas Carlyle read it after many sleepless nights in Edinburgh, and said to himself: "Better a thousand times die

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from want of sleep than have anything to do with such a drug of the devil's own." Something within was the decisive factor. Each was drawn away of his own lust and enticed.

But is this to throw aside the other interpretations of the mystery of temptation? The epistle of James is not the profoundest book in the New Testament. Luther called it "a letter of straw." Conscientious men who set themselves to be just, kind and devout encounter difficulties not only in themselves. A much profounder New Testament thinker than James, struggling to do what he felt he ought and to avoid what he loathed, and failing, exclaimed: "If I do that I would not, it is no more I that do it, but sin that dwelleth in me."

We are familiar with people who impress us as entirely well-meaning and kindly, but who in certain situations show themselves pugnacious or unfeeling or savage. We lay it to prejudice—a word which includes inherited views, rationalizations of one's interests or wishes, the outlook of one's group. Or we set it down to the spirit of the time. In men of the past we detect the medieval mind, or the age of the renaissance, or the romantic epoch. We shall all be similarly dated. And we must confess that in most of our thoughts and acts we are puppets, moved by the emotions and opinions of our day. And who of us is free from professional bias, or local sentiment, or class spirit? We recognize the Wall Street point of view, the Labor Union mentality, the New York or Mid-western outlook, the social-radical stereotype. These pressures of our community or set or age are potent urges.

It was not his own lusts which tempted Jesus in the wilderness. His temptations were the ideals of devout people in His day. He did not bid Peter: "Get thee behind me, thou weakling drawn away of thine own lust." He heard in this affectionate friend the current conception of the rôle of God's representative. That conception pulled to drag him from a diviner vision: it was Satan.

We live in a frightful world. Titanic forces—nationalism, the sense of race, the subtly concealed pull of economic interest, the stark misery of unemployment, time-honored traditions—lay mastering hands on us. They are human forces composed of the greed and pride, the folly, the callousness and lust of power which dominate human nature. These forces often seem worse than ourselves and worse than the folk we know. It is the lower elements in man which grow into epidemic infections in society. Disease is contagious, while health unhappily is not. And these diabolic forces press upon us as imperceptibly and as pervasively as the atmosphere. In some decision we speak of "making up our mind." But what molds and colors it? We are constrained by what we call "sentiment;" but whence comes it? We are loyal to conscience; but what is its ancestry? It has not leapt straight from the bosom of Eternal Righteousness into our breasts. It has a long and mixed pedigree, through home, friends, country, social precedent, back into tribal customs, cave-man ethics, and who knows how much farther into sub-human roots. Nothing seems to us more completely our own than conscience, our inmost self; but what a heterogeneous crew compose

conscience! Its name is legion, for it is many.

Discard, if you will, the conception of Satan as a personage, nevertheless there are sinister factors mightier than himself, with which every man must grapple. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Few men are sufficiently fiendish to want war; but whole populations are swept into it by emotional waves beyond their control. Most of us sincerely wish a kinder world, where all have a chance from childhood to the grave; but a paralysis steals over us and prevents our ending the most obvious wrongs.

It is not merely our own lusts, our greeds, our laziness, our ignorance, with which we have to reckon. There are malignant forces—call them "trends," "lags," "urges," "obsessions," "collective movements" or "collective inertia," or call them plain devils, and they are viler, more brutal, more dangerous than we at our worst. They are disguised so that we do not recognize them. National aggressiveness is honorable patriotism. Snobbery is the maintenance of social standards. Lust gets confused with holy love. And these concealed infernal powers are abroad everywhere in the human scene. The apostle of love knew that "the whole world lieth in the evil one." There is a malignant control over our earth. One can say many true things about earth's goodness and pleasantness, but its dominant factor, "the prince of this world," is neither good nor lovely. Not to recognize this is to spend our days in a fool's paradise. Healthy religion has always insisted that our world is spiritually dangerous. "Watch and pray that ye enter not into temptation."

Our Lord was aware of a "not Himself" and a "not-His-heavenly-Father" intruding upon Him. Thank God that we need not ascribe all the baseness and brutality in our feelings and motives and opinions to ourselves, and be driven to the odious conclusion: "These are what I am." No, bad as we are, we are better than our devils. There are Satans who drag us down—the national spirit, business usages, social customs, church traditions, family ways, the outlook of acquaintances. Something worse than we does possess us. "It is not I, but sin that dwelleth in me." There is an alien who gets into us and masquerades as native to us. It is some comfort in our quiet moments of introspection to disown him. But while we thank God that we are not this sinister interloper, we have to recognize with terror that ours is an infested world. Insidious factors everywhere carry on their murderous work. Who shall deliver not only me, but also the whole human family from this body of death?

Well, is ours a diabolic universe or God's world? Perhaps it is both. Like the Chronicler who substitutes Satan for Jehovah, like James who declares that God cannot be tempted with evil neither tempteth any man, like the Quaker poet who sings:

*"To one fixed trust my spirit clings:
I know that God is good"*

we hesitate to place responsibility for evil on the God whom we adore as love. Our basic Christian conviction is

that He has revealed Himself fully in Jesus Christ. We cannot fancy Jesus enticing any man to iniquity. He battles with evil, as He fought it in the wilderness, and in that more awful struggle which wrung from Him the cry: "Now is your hour and the power of darkness." God, disclosed in the face of Christ, is surely warring with every subgodlike tendency. A thoughtful man often feels his own soul a battle-field where opposing spiritual forces clash. At the Museum of Modern Art in New York this past fortnight there has been an exhibition of the paintings of Van Gogh. A critic wrote in one of the newspapers: "Vincent Van Gogh's life was a hell-on-earth shot through with radiance before which that tortured heart would kneel in exaltation and fine humility." In all of us, deity and devilry contend.

*"God stoops o'er his head,
Satan looks up between his feet—both tug."*

And outside us on the vaster world stage the conflict rages. We have been wondering whether another world-war be about to break; but let us not forget that a vaster world-war is on. These fiendish urges, of which we have been speaking—grasping nationalism, or a complacent nationalism refusing to consider whether its holding on to its possessions or immunities works injustice, or whether it has no obligation to maintain world-peace, cynical confidence in force or an unfeeling indifference which will not put out its hand to protect the exploited, tyrannical systems crushing liberty and debasing freemen into robots, secularism ambitious to render men clever animals and blotting out their souls—these constitute a monstrous threat to God Himself. The Lord of the universe is in conflict with thwarting forces in His own world. It is this which makes life tragic. God suffers defeat with men and women who abuse Him. He is frustrated by nations which oppose His will. There are forces which shipwreck men and peoples. It was no gloomy pessimist but the most hopeful of believers who looking open-eyed at life declared: "Broad is the way that leadeth unto destruction, and many there be which go in thereat." It is something to know that evil is self-destroying. Men and nations who flout God commit suicide. The stage is at length rid of them. But what this self-destruction costs the heart of God, who will say? He struggles, suffers, spends Himself. Look at Calvary! The cross is the symbol of His perpetual passion.

But when we picture a conflict waged by God and Satan, are we telling the whole story? The diabolic forces are not on the field by accident. They have a function in the mysterious education of man. "Then was Jesus led up of the Spirit to be tempted of the devil." Throughout the Bible Satan is not only an enemy, but in some sense a servant of God. He occupies a chair in the university of life. We may pray not to be ushered into his appalling classroom! "Lead us not into temptation." But that clause in the Lord's Prayer should never be read by itself: "Lead

us not into temptation, but deliver us from evil." The classroom cannot be avoided. It is part of life's curriculum. It is a perilous but apparently an indispensable course in our schooling. For that reason Browning makes his aged Pope say:

*"Was the trial sore?
Temptation sharp? Thank God a second time!
Why comes temptation but for man to meet
And master and make crouch beneath his foot,
And so be pedestalled in triumph? Pray
'Lead us into no such temptations, Lord!'
Yea, but, O Thou whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant dragons, up to who dares fight,
That so he may do battle and have praise!"*

That is fine except for "reluctant dragons." The malignant forces that assail us are not reluctant but rampant. And they rarely seem dragons: they are rather an invisible poisonous vapor encompassing us, entering with every breath we take, corrupting the soul of a man and of a nation. And yet these noxious vapors are part of the weather of God's world. "The Lord moved David."

There is mystery here, ultimately inexplicable. How can God, our Father, both war with and apparently use evil? It is a riddle as old as human thought. But again look at Golgotha. No question of the grim reality of that battle. The diabolic forces of His age, His community, His church, even His friends, have the Son of God in their grip. They are blind and hideously wrong and deadly. He suffers and dies in lonely darkness. But something happens. It is not a defeat, but a triumph. The factors which reared that cross were terrible; they are terrible still, and crosses are erected by them daily. And yet God employs the cross—the most patent work of evil in man and the most evident product of the power of darkness in our world—and employs it gloriously. Why are you and I worshipping here this morning? What is the most potent symbol to evoke our adoration, to command our loyalty, to move us compellingly? Strange, unfathomably strange, the whole Gospel of Christ, when one tries to think it through in terms of the wickedness in ourselves and in the going-on of mankind. But somehow, struggling with and mightily overcoming and directing it for His righteous ends, is the living God. Christ crucified—the power of God and the wisdom of God.

We tremble for ourselves when we peer within and catch sight of what is there and acknowledge our responsibility for what we feel and think and do, for what we are. We shudder at the world we live in, dominated by forces worse than we and with an atmosphere laden with spiritual disease and death. But it is God's world. He rules it. He is everywhere throughout it. And you and I by His grace can trustfully, watchfully, courageously be His fellow-combatants, and more than conquerors through His love.

(Sermon preached by Dr. Henry Sloane Coffin, President of Union Theological Seminary, New York, in
the Shadyside Presbyterian Church, Sunday, November 24, 1935)

The Pastor's Letter

During the past month we have been at one abiding place. We have seen summer change to what winter there is in Edinburgh. The sun, when it does shine, rises about nine o'clock far in the southeast and after trying to climb the sky, falls back wearied with the effort and sinks to rest about four o'clock. It makes a short day even for our free tasks. Yesterday from Arthur's Seat we watched the sun, a ball of fire, drop below the reeking tiles of the city long before the lads had finished their football in the meadows below.

It has been a quiet month filled with happy memories, and treasures not easily lost. One Sunday I preached in St. George's for Dr. James Black and another day for Marcus Acheson Spencer, one of the sons of Shadyside. I had a happy Sunday in his home, and his Church at Whitley Bay near Newcastle is one of the best in England. He is doing a fine work and it was a joy to be with him and Mrs. Spencer and Marcella and to be in his pulpit.

Day by day we keep step with you and follow the work and worship services of the Church. The Thanksgiving telegram brought us into immediate touch with you. Now it is the Advent season again and you are preparing for the Christmas festival. I think of the students who are returning for the holidays and what it means to them and their homes. I think of the children whose love and imagination makes all things new for themselves and those who love them. I remember those who are sad in the midst of others' joys. The death of Jesse, the little son of Mr. and Mrs. Jesse Fletcher Macfarlane; of John M. Fisher, the young son of Mr. and Mrs. Gordon Fisher; of William M. Hall, who served on our Board of Trustees; of Mrs. Harry Ellsworth Bonsall, the mother of Mrs. S. Atlee Bockius and Mrs. John Stewart Murray, have troubled me and awakened sympathy and prayer for their loved ones. I pray God to have them in His keeping.

A word about the days to come. If nothing hinders we will spend Christmas in Paris and from there visit Chateauf-Thierry, remembering there those who laid down their lives in a foreign land which is forever America. Then we will go on to Egypt and the Holy Land. For sometime we doubted the wisdom of making the journey to the Near East but friends in Egypt reassure us, and I would not like to miss that part of our journey to which I have more than to anything else fondly looked forward. This week we are looking eagerly for a visit with Elder Frank B. Bell and his son, Deacon Davitt S. Bell, and what will be said and done will never be told but they will tell you tidings of us and carry our love to you.

May the Lord of Christmas, who binds the scattered folk of many families into one, give you joy in your homes and in the Church, making the Day one of abiding gladness.

Yours very sincerely,

HUGH THOMSON KERR.

(Since the above letter was written Dr. and Mrs. Kerr have been informed that it is unwise to go to Egypt at the present time.)

The Spectator

CHRISTMAS SERVICES

Friday, December 20

4:00 P. M. Annual Christmas Party for Primary and Beginners' Departments in the Chapel.

Sunday, December 22

9:45 A. M. Cburch School "White Gift" Service.

11:00 A. M. Christmas Music and Sermon.

4:00 P. M. Christmas Vesper Service.

5:15 P. M. Candlelight Service. "Eager Heart."

Wednesday, December 25

11:00 A. M. Christmas Morning Service.

Saturday, December 28

5:00 P. M. Service Preparatory to the Communion, in the Church. Dr. Louis H. Evans will preach.

Sunday, December 29

11:00 A. M. Holy Communion.

Watch Night Service, December 31, 1935, from 11:15 P. M. to 12:05 A. M., January 1, 1936.

"A Year with the Bible" for 1936 will be mailed to the members of the congregation next week. Extra copies may be secured at the Church Office.

Dr. and Mrs. Kerr will continue to receive mail after January first at

c/o Thomas Cook and Sons
54 Princes Street
Edinburgh, Scotland.

*changed
sent printed*

The Student Clubs have adjourned for the holiday season. They will resume their regular meetings after the first of the new year. The Church would here express publicly its gratitude for the faithful and efficient service rendered by the women who prepare the menus and act as hostesses of these clubs. The Pitkin Club: Miss Clara C. Jennings, Mrs. James C. Burt, Mrs. Charles W. Ridinger, Jr., Mrs. Franklin B. Roberts, Mrs. George N. Lyon, and Miss Marjorie Maxwell. Teknon Club: Miss Jane Harmeier, Miss Martha Harmeier, Miss Mary Edwards, Miss Jane Shrum, Miss Gertrude Russell, Miss Helen Birmingham and Miss Mildred Garretson. Bandhu Club: Miss Irene Wolford, Miss Eunice McClurkin and Miss Frances Dent.

On the fourth Sunday night of each month, through the courtesy of station KDKA, the Presbyterian Board of Foreign Missions and Board of National Missions broadcasts personal messages to the missionaries at home and abroad. These messages have been received in Siam, Africa, China, Iran, South America and Alaska. Any who wish to send a Christmas greeting direct to a missionary friend may do so by mailing the message to the Publicity Department of the Board of Foreign Missions, 156 Fifth Avenue, New York City, not later than December 18. The December broadcast will be Sunday, December 22, at 11:15 P. M.

Special Offer

The Echo one year to three separate addresses for \$1.00. Use Coupon and save ten cents. Send the paper to three friends. Do it today.

THE ECHO

TEMPERANCE TRACTS AND FACTS

Sample Copy

Postal regulations limit the number of Sample Copies sent out to prospective subscribers. Please send in your subscription to-day, if you are not now a subscriber.

Vol. I 50c Per Year

SYLVANIA, GA., JAN. 4, 1936

Published Every Saturday

No. 11

Should Saloons Pay for Drink-Caused Injuries?

Texas Proposes Plan To Make Those Who Profit From Liquor Responsible For Its Evils.

That the liquor traffic imposes losses and injuries upon society and individuals is freely admitted by both wets and drys. Society seeks to indemnify itself in some measure for the losses suffered by imposing heavy special taxes upon the traffic. These taxes, during the last fiscal year, brought into the Federal treasury a little over \$400,000,000. The wets point with pride to this immense income as an evidence that the liquor traffic is a great revenue producer. The drys claim that the injury done to society by the traffic is even greater than the income produced. Whether either or neither of them is right, the problem is an interesting and important economic question.

There is a movement in Texas which squarely faces the issue. It is proposed to build up a fund from the profits made by the saloons to provide "insurance" for the victims of the traffic. And here are some of the arguments advanced in support of the measure:

"Statutes could be prepared that would be completely constitutional which will fix liability for the resulting damage on the consumer that sell the whiskey that brings about the damage. For instance, if a man takes a drink in each of three different saloons and then, undertaking to drive his car home, runs over someone, the injured party should have the right to collect damages either jointly or severally from the places of business that sold the product that brought the injury. As it now is, the saloons sell the whiskey to irresponsible men who cause the damage that they are not financially able to pay for and the saloons who are profiting by the business and who should bear the burden as well as reap the profit, escape liability entirely.

"It does not seem logical that every other business on earth should be responsible for the damage that it causes while the saloon business escapes liability."

Certainly a scientific and conservative estimate of the actual cost of the traffic, measured by the accepted standards of social, economic and moral values should be made, for it must be recognized by all, that until the voters know the essential facts no sane or logical settlement of the liquor problem will be possible.

A powerful, former prize fighter, said to have been drunk, and causing quite a disturbance in Nashville, Ga., was shot by the Chief of police, as he and two other men were attempting to lock him up. The chief said that he had to shoot in self-defense. The wounded man later died.

The peace and Christmas cheer of six modest homes in Alliquippa, Pa., all neighbors, were destroyed by liquor drinking. Two women and four men died in convulsions after drinking moonshine liquor, and two others are critically ill.

After their patrons had voted on the subject, C. B. Smith, president of American Airlines, Inc., said: "The result indicates that public opinion is against serving cocktails on airplanes. We will continue our existing policy of not serving any form of intoxicating liquor."

Special Drive For New Subscribers

Friends Asked To Boost Circulation

It takes time, thought, effort, money, encouragement, the moral support and the patronage of the friends of prohibition, total abstinence and civic righteousness to launch an independent weekly paper that stands for these things and makes a go of it. This paper does not and cannot expect aid, support and encouragement from brewers, distillers, grafters, time-serving politicians and the organized forces of the underworld.

We are calling upon the God-loving, law-abiding, public-spirited patriotic citizens to boost the circulation of this paper. The paper is small enough to be read, large enough to keep you posted, published every week at a price within the reach of every home, only fifty cents a year. By using the coupon, that is good for January only, you can save ten cents which will reduce the cost to forty cents for one year.

During the January drive for new subscribers, a special offer is made of one dollar for three yearly subscriptions to separate addresses. From this may be deducted ten cents when the coupon is sent with the order.

You may get this paper with either the Weeleyan Christian Advocate or The Christian Index. Two papers, one year for two dollars. You can save ten cents on this combination by using the coupon. One coupon will be printed in each paper in January.

The coupon will be accepted on renewal subscriptions for one year.

The low price of "The Echo" was fixed in anticipation of a large circulation. The cost of setting the type, reading proof, and making up the forms is the same, regardless of circulation.

The cost of printing the first thousand is more than that of an additional five thousand. It cost only twice as much to print fifty thousand as it does to print ten thousand. The increase in circulation reduces the per copy cost of the paper. That accounts for the special January drive for increased circulation.

Many expressions of appreciation of the paper come to us from over the State. We appreciate them all.

Tell your friends and neighbors of this paper, show them your copy, urge them to subscribe. Help the cause of temperance.

We will send "The Echo" to all the addresses you send us for one cent the copy and for as many weeks as you wish to send it.

The drys won 30 out of 58 recent local option contests in Canada.

According to a news item from Detroit, a woman, head of some legislative committee, opposes early closing of drinking places as a danger to youth. Don't laugh. You might go crazy yourself sometime.

Discussing the liquor problem the Los Angeles Times observes, "You can't cure a bad egg. The only thing to do with it is to drop it in the garbage can."

Student: I can't admit that my ancestors were monkeys!

Prof: Monkeys aren't so bad. They don't get drunk, smoke, or swear. That's more than I can say for some students.

Can Repeal Make Good?

Has The President Abandoned Hope?

By W. G. Calderwood

Repeal is two years old. Records covering the whole period are not yet available. But there are some significant facts which are clearly established.

In spite of presidential assurance, the saloon is back, in the greatest number in the nation's history, and in a much more vicious form than ever before. The President seems tacitly to admit his helplessness to cope with the liquor power, for he makes no attempt to protect his stenorian vow that under repeal the saloon shall never return.

Little if any progress seems to have been made in the suppression of the bootlegger. After repeal was nearly a year old, Joseph H. Choate, Jr., the federal alcohol administrator, stated in the press that bootlegging had doubled since repeal, and some months later Secretary Morgenthau of the Treasury expressed regret that little progress had been made in suppressing illicit sale. The proponents of repeal had confidently predicted that bootlegging would die of starvation as soon as legal liquor was made available. It is not too much to say that the promise of repealists immediately to suppress bootlegging was a major inducement to many wavering voters to vote for repeal.

The drinking of hard liquor has not decreased, as was promised, under repeal. It has increased even more rapidly than the consumption of light malt beverages. Revenue figures for the fiscal year ending June 30, 1935 show an increase of 94% in the consumption of hard liquors, which is three times the increase made by malt beverages during the same period. The monthly report of the Treasury for November 1935 reveals that during that month hard liquor had gained a still further advantage over beer, the ratio having advanced to 3.7 to 1. One of the chief pleas to the voters was that repeal would discourage the use of hard drinks.

The repealists made many promises, but these three were the major promises presented as the basis for the assurance that repeal would save youth and motherhood from the debauchery which, they claimed, had been brought upon them, not by alcohol, but by prohibition.

Many former repealists now definitely state that unless repeal can achieve these three major objectives it has failed.

REPEAL NOT THE SOLUTION

No doubt, repeal has helped the hotel business remarkably. It cost a lot to get it, however, and after we got it, it cost a lot more to service it. Millions have been spent by the hotels in new rooms and equipment. Just the same it has brought in new cash in abundance.

But it hasn't proved a "salvation" or a "life-saver" in any sense of the word. About 80 per cent of the nation's hotels still are in the hands of receivers. Yet, practically all of the hotels have license privileges.—Hotel and Restaurant News (Boston).

"VOTE IMPEACHMENT IN LIQUOR SCANDAL!" screams news head over the story of Colorado Secretary of State who is accused of accepting liquor bribe money, "the first such action in Colorado's long and stormy political history." Repealists promised that repeal would put an end to political corruption.

SAY IT WITH VOTES

We heartily commend this editorial by Editor O. F. Gilbert in The Christian Index of August 8, 1935.

In all parts of the country a strong and growing resentment is rising against professional politics and politicians. This resentment is not expressed in the secular press, but in the stores and shops, on the sidewalks and along the highways, on the farms and in the factories and at social and religious gatherings one hears it like far-off thunder. Some day patriotic men and women of vision and dream will take cognizance of this great group of people so long forgotten by their mis-representatives, organize them and forge them into an invincible army of voters.

But, as stated in our editorial, First Things First, in last week's issue of The Index, no great statemen stand out on the American horizon. This was said, and is repeated here without prejudice against any man or group of men in public life today, but as a fact generally accepted on the part of the public. Grave issues confront the nation, the most serious of which are: The loss of confidence in government, the widening chasm between capital and labor, the reign of rackets and crime in the fields of legitimate business, the manifest failure of repeal of the Eighteenth Amendment to the Constitution as a means of checking crime and halting the nation's budget, the growing sentiment among all classes in favor of divorce, the effrontery of the sporting element in presenting a petition to the present Congress to legalize lotteries and the vast sums of money spent by lobbyists to influence legislation. These issues are more or less prevalent in all parts of the country. They challenge the patriotism and the common sense of every man and woman in public life today. Moreover, they challenge the press and the pulpit.

The religious press and the preacher are in part to blame for the enthronement of professional politicians in places of responsibility and power. For the past few years we have preached a narrow conception of the Gospel, and we have had the wrong idea of the mission of the pulpit. Our lay friends, not a few of whom are interested in a person, a political faction or a political party, have insisted that our business is to preach the Gospel. Of course, these lay friends are unaware that they are presenting to the pastors and editors the argument of the saloon keeper, the gambler, the rogue, the racketeer, the high financier, the Sabbath-breaker, and the unfaithful public servant. Since the 1928 national campaign, the religious press, the Protestant and Baptist pulpits have followed this lay interpretation. Thus their congregations and readers have not been instructed in the principles and aims of government and the duties Christian men and women owe their city and country. We cannot continue to preach a half Gospel. We cannot continue to follow a lay interpretation which strikes at the roots of a prophetic ministry. The religious press and the pulpit must warn the people against the professional politics and politicians now so prevalent in the country, or we shall lose the institutions dearest to all patriotic Americans.

Fortunately, we have the instrument with which we can best do the hopes and the prospects of the nation worthy of public trust. We have the ballot box. Every free-born citizen has the right to vote. But we have not used it, nor have we urged its use on the part of good men and women. Bad citizens are organized, why not organize good citizens? The slogan of the American florists, Say It With Flowers, in letters of fire along the streets in the shopping districts of cities, in artistically painted designs along the highways and in the columns of newspapers and magazines, has made our people flower-minded. Why not organize the good citizens in Atlanta and Georgia and through-

out the country? It must be done or the nation will lose its soul. Let this organization adopt the slogan, Say It With Votes. Votes cast for a good cause or a worthy candidate for public office will save our country from the ruin brought upon it by professional politics and politicians.

Georgia's dry law is still in effect. The effort to overthrow it failed in court. Contentions that Georgia's dry law was overthrown by the alcohol control act, regardless of the results of the referendum, were recently overruled by the State Supreme Court.

Washington county refused to license the sale of beer. Several places sold beer in open defiance of the law. All these places have been padlocked. This was by authority of the superior court, which acted in compliance with a grand jury recommendation. Four places in Sandersville, two in Toccoa and two in Waynesboro were closed. The good people of that county are encouraged over the improvement in the local situation.

THE ETHICS OF GAMBLING

By W. Douglas Mackenzie, D. D., LL. D.

(Continued from last week)

From THE ETHICS OF GAMBLING by W. Douglas Mackenzie, Copyright 1928 by Harper & Brothers, Publishers.

Undoubtedly the gambling habit is in this class of harmful but elusive customs. Many have been the laws aimed at it, but they are to a large extent rendered powerless, either because it is so easy to escape them by artifice, or because the administrators of the law shrink from its full and unmitigated application. Even when an attack is made upon some of the haunts of gambling men, it is by no means easy to obtain evidence which will lead to a conviction, and there is nothing about which the officers of the law have to be more careful than the institution of fruitless prosecutions. Not only so, but there has always been a tendency in the minds of our magistracy to make numerous and important exceptions in their administration of laws against betting and gambling. The most notorious of these cases are the permission of lotteries or raffles for religious or charitable objects, and the avoidance of certain centers of the gambling world when police raids are made upon betting-houses.

To those who may agree with the conclusions arrived at in the preceding chapters, the custom of "raffling" at church bazaars must henceforth appear in a particularly odious light. And yet, in towns where a number of bazaars are held every winter, it will generally be found that certain individuals, who would be shocked at the idea of putting a stake on a horse race, or even of playing a game for money, make a practice of going from bazaar to bazaar for the sake of the "raffles." They may be partly actuated by the mean craving for hargains, but that is the very essence of the gambling spirit, which whines to get as much as possible on chance for as little as possible of personal expenditure. The interest of the bazaar can only be as a rule faint and sentimental. They have no real motive but the desire to gamble innocently.

A vivid illustration of the disastrous effect produced by the practice of gambling under the name of "rafflee" by some churches and benevolent institutions has been reported recently. It happens that fresh occasion for hetting has been discovered in the racing of greyhounds. This new institution is very exciting and is rapidly spreading in England. A certain Town Council recently decided, in December, 1927, to lease some municipal land to a company formed

for greyhound racing. The subject created great public interest and was fiercely debated. When ministers and members of the earnest citizens protested against this public and official support of an organization which exists solely to promote hetting, the answer of its promoters was summarized thus: "They claimed that this was not a moral question—such questions never concerned them—and the churches should look to themselves and stop raffles and prize draws." It is also reported, and correctly enough, that the Labor Party in the Town Council "were solid against it, because it was a curse to the workers."

It is surely unworthy of the Church to hless this base passion by using it to make money for its own holy uses. It is surely disastrous that the Church should have any share, however small, in breaking the law of the land, which in condemning lotteries of the land, which in hindering the free play of the craving for hetting and gambling. Attempts have been made by Church authorities to discourage the practice, but their efforts have proved vain. It only needs, but it does need, that one prominent case should be tried and condemned, to sweep the practice away for ever.

It is becoming clearer every day that the only effective way of reducing and destroying the gambling customs of our day is not to legislate against this particular form or that, but to destroy the instruments by which those customs are maintained and advanced. There can be little doubt that the chief home and center and fountain of hetting is the race-course. Throughout the land the number of race-courses is yearly increasing, and every one is well reminded of the gambling spirit. By means of the telegraph and the newspaper, many thousands in all parts of the country are kept in daily excitement as to the events which are happening at one or other of these race-meetings. And it would manifestly be futile to attempt the total prohibition of horse-racing, even although other evils confessedly accompanying it besides gambling. The result would only be to precipitate the bettors in a mass upon other forms of amusement, notably perhaps upon football. Always the crowd will follow wherever they can find some arranged event on which they can stake their money. It is not that they love horses as horses, still less that they love racing horses as such. For it must be observed that, while it may be true that a good many bet at whist, in order to enjoy the game, the game of horse-racing exists, is watched and pursued, in order to enjoy the betting. Forbid horse-racing, and some other kind of exercise of a man or beast will be at once adopted as a substitute.

But it is time to emphasize the fact that the real supports of the gambling habit, in its present enormous extent, are the telegraph and the newspapers. Half the race-courses in the country would be abandoned almost immediately if newspapers refused to report on the betting, and if telegraph offices declined to transmit agreements to bet, or information which is intended to guide would-be bettors. How this is to be done it is not for me to say, but the object and the duty are clear. To present the fact that the national life is being deeply injured, the State seriously weakened, by the wide spread of the gambling habit; and further, that this habit, in its present extent and intensity, is nourished most of all by the daily press and the telegraph. It must certainly be in the power of the State to deal with this, the most potent instrument by which the gambling fiend fights his way into home after home throughout the length and breadth of the country.

In what direction are we to expect that the gambling habit as it spreads will injure and weaken the national life, and the functions of the State? In attempting to answer this question, my intention is briefly to indicate the lines along which it may be expected that statistics can be obtained, if

(Continued on page 4)

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SYLVANIA, GA., SATURDAY, JAN. 4, 1936

THE SOURCE OF AUTHORITY

We believe that Jehovah alone is Lord God Almighty. Read Exodus 20:1-2; Isaiah 45:21; Psalms 83:18, 86:10.

We believe that His laws are kind, just, eternal, irrevocable, inexorable. Read Psalm 19:7-11; Deuteronomy 32:4; 7:9; Psalm 119:160.

We believe that no man, nor set of men—no, not even all men conspired together can overthrow or dethrone the Lord God Almighty. Psalm 21:4; Acts 5:29.

We believe that the violation of the laws of God does not annul them: that God does not change His laws because men violate them; that the ten commandments are as binding today as they were the day they were uttered. Mt. 5:17-19.

INDIVIDUAL RESPONSIBILITY

We believe that God holds every man accountable for all the good that he knows that he can do and ought to do and refuses to do and for all the evil that he knows that he can prevent and ought to prevent and refuses to prevent. Luke 6:27-35; Galatians 6:10; Proverbs 3:27; Mt. 25:40; II John 1:11; Romans 13:7; Mt. 25: 41-46.

We believe that every man shall give an account of himself unto God; that the soul that sinneth, it shall die. Romans 14:12-13; Ezekiel 18:4-20.

We believe that we cannot delegate the responsibility for our acts to others. James Russell Lowell said:

"If you take a sword and draw it,
And go stick a fellow thru,
Government aint to answer for it,
God will send the bill to you."

Daniel Webster said: "The most important thought that ever occupied my mind was that of my individual responsibility to God."

FACT AND PROOF

It is acknowledged by scientists that alcohol is a habit forming drug and poison; that the appetite for it is not natural or normal; that its use is not essential to the health and happiness of any individual; that use creates a craving for which with many people becomes insatiable.

In every county can be found samples of its destructive power where persons of good family, good breeding, good blood, bright minds, charming manners, and lovable dispositions are made mental, moral and physical wrecks. We believe that it is our hounden duty to do all within our power to prevent more lives being wrecked.

GOVERNMENTAL LIMITATIONS

We believe that the State has no inherent, constitutional or moral right to sell to anyone the privilege of selling beer, wine or whiskey to others, since it knows in advance that the use of anyone or all of them will injure the user. The government has no moral right to grant to anyone for pay or without pay, the license to hurt any of its citizens. That is a violation of every principle of good government.

WRONG TO LICENSE VIOLATION OF MORAL CODE

We believe that if there are those who are determined to have alcoholic beverages, it is better for the sources from which they are obtained to be outlawed by the State, than for them to be State-approved; for if the State or County licenses the seller of beer or other alcoholic beverages then the State or County as a whole (which means society) is responsible for the debauchery of character, poverty, crime and disease which result from this nefarious traffic—the greatest breeder of crime and misery known to human history.

We believe that our government cannot afford to sell the virtue and manhood of her people for money or for school books.

DIVINE PENALTY

We believe that the inevitable punishment for the violation of the inexorable and eternal laws of the universe will be visited upon the government that says to the dealers in beer or other alcoholic beverages, "If you will pay me so much, I will sell you the privilege to prey on the virtue and manhood of the American people, and give your nefarious business the dignity and sanctity of the State and County's endorsement and protect you with the strong arm of the law while you are at it."

OFFICIAL RESPONSIBILITY

The public official, like the private citizen, is first and always responsible and directly accountable to God. It is his first and inescapable duty to take into account the moral code of God. The registered will of the majority of the voters is secondary to that. The majority may be right, can be right, ought to be right and will be right only when the just and righteous decrees of God are discovered and obeyed. No public official can be justified in doing what he believes to be wrong on the ground that he thinks that he will please the majority of the voters by so doing. William Jennings Bryan set a fine example along this line. He was opposed to war and to the entrance of the United States into the World War. It became his official duty as Secretary of State to dispatch a note that would in all probability involve this country in the war. Rather than violate his conscience he gave up public office. All honor to him.

THE RESPONSIBILITY OF THE VOTER

It is the duty of the voter to inform himself as to the character and qualifications of the candidates, the issues involved, then cast his ballot for those men whom he be-

lieves can and will best serve the interests of all the people. It takes more moral courage to cast a free, untrammeled, unselfish, intelligent, patriotic ballot than it does to face the bullets of the enemy in time of war.

FREE FROM MORAL RESPONSIBILITY

We believe that those who study, teach and practice the principles laid down in the Word of God; who neither make, buy, sell, drink or give way alcoholic beverages; who vote and use their influence to prevent the licensing of the sale of alcoholic beverages, having faithfully discharged their duty cannot be held morally responsible or financially liable, for any of the crimes that may be committed, for all the moral havoc that may be wrought, for all the lives that may be lost, for all the property that may be destroyed, and for all the poverty that may be caused by the sale of alcoholic beverages, whether sold with or without the sanction of the law.

BEER BY DEFAULT

The majority of those voting May 15, 1935, in more than two-thirds of the Counties in Georgia, registered their opposition to the legalizing of the sale of all alcoholic beverages. Why then did City Councils and County Commissioners issue licenses to sell beer as was done in some instances? Now is the time for all good citizens to petition these officials to refuse to issue beer licenses for the year 1936. This was done in Creteboro, Ga., and their City Council, acting thereon, refused to issue licenses for the New Year. Let the dregs make a vigorous enough protest and their wishes will be complied with in other Cities and Counties.

TO THE MAYOR AND COUNCILMEN OF THE TOWN, AND TO THE COMMISSIONERS OF THE COUNTY, IN WHICH I LIVE:
Sirs:

I am conscientiously opposed to the licensing of the sale of beer, wine or other alcoholic beverages by you, and I solemnly and earnestly protest against it; if it is done by you over my protest I hereby disclaim all moral responsibility and financial liability for any damages that may accrue therefrom to any one.

I claim exemption from taxation; (1) to pay the cost of the courts to try the cases that may grow out of the licensed sale of alcoholic beverages (except in defense of the innocent and the protection of the victims of such licensed traffic); (2) also from liability for damages awarded by the courts to the victims of the licensed traffic in alcoholic beverages.

L. P. Glass.

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THE ETHICS OF GAMBLING

(Continued from page 2)

the conclusions of this essay are sound. I ought to say, however, that I have found enough corroboration by means of very slight inquiries, to convince me that well-directed investigations in our large towns will result in ample proof of the following assertions:—

1. In the first place, the habit of gambling is very often allied with, and is even an incentive to, the practice of other vices, the darkest and beyond dispute. The ordinary aspect of the return from a race-meeting will fully confirm this. There we find that drunkenness, licentiousness, and gambling go hand in hand, a well-assorted trio, whose ministry to separate passions is not inconsistent but consistent with mutual incitement and co-operation in the destruction of the honor and purity and strength of man. Gambling is, after all, the intense excitation of a certain nerve in our intellectual and moral being, which sends out its thrilling influence over the whole man, and awakens other cravings to activity.

2. In the second place, betting is interfering with and destroying many of our noblest forms of recreation. To a large extent, billiards, baseball, basketball, and to a certain extent even football and golf, are being invaded by this horrible blight. Nothing makes the true lover of these manly sports more indignant than the idea of having them, to any degree, however small, degraded into mere instruments of this unworthy spirit of gambling. The sense of purity is gone from a game, and much of its joy, for the man whose mind is clear from this vice at least, when he sees that game more and more associated with the making and advertising of bets as to the probable winners. Many young men have found their first introduction to the gambling habit in the thoughtless making of small bets upon their games and their matches.

3. In the third place, the gambling spirit is producing many obvious and many more indirect evils in the commercial country. The man whose mind is undoubtedly increasing, and the more it becomes a haste to be rich the more nearly does it become allied to the passion of the gambler. It is notorious that during the last few years certain methods of dealing in Stock Exchange operations have been greatly developed, which it is quite impossible to distinguish in a single feature from mere gambling. I have seen the avowal made in so many words by two London firms, that the methods which they employ, and in which they invite clients to join with them, are but one form of gambling. Now the result of the growth of this spirit in our large business centers must necessarily be to increase rapacity, to degrade the honor of those who become its victims, to make work of a solid and painstaking kind of distasteful. The very determination to be rich soon, when accompanied by the cherished longing to be rich by some glorious means, without long years of honest toil, is itself dishonest and disgraceful, and it is the natural precursor of actual dishonesty in word and deed. For nature is very rigid, and insists, in an appalling number of cases, upon forcing a man's inward thoughts and cravings and inclinations some day to step forth into the clear light of realized and, too often, of immediately criminal acts.

There is one result of the gambling habit which is constantly coming to public view in the criminal courts, and which occurs in a far larger number of cases than is ever made known. This is the embezzlement of money and petty pilfering by subordinates in shops and offices, who have got into pecuniary difficulty through losses in gambling. There are few men who do not number such cases among their personal acquaintance. They must be innumerable in our large cities, and the misery which they

create is intense and humiliating in many a home.

In the fourth place, gambling tends to destroy all intellectual interests and to diminish the attention which ought to be given by large sections of the community to social and political questions. For a democratic country like our own, nothing can be of greater importance than that the people should continue to take delight in the great problems of their national life. It will be disastrous to our system of government, and to our progress as a nation, if the lecturers lose that great passion for politics, which has been one of the main causes of its historical development. I believe that abundant evidence could be obtained to prove that love of gambling is slowly sapping our strength away. In conversation with a friend who is at the head of the chief political organization in a large manufacturing town, famous for the intelligence of its people and their deep interest in politics, I happened to ask whether the working men and artisans of this generation are as keen intellectually and as much alive to social problems as their fathers had been. "Not at all," was the expected reply; "It is most difficult thing to get them to take any interest in politics." In astonishment I asked how he accounted for so remarkable a change, and was further startled to hear him say, "They have no time to spare for anything but betting." In many large factories throughout the country, most of the operatives make it a constant practice to be betting on some event or another in the world of sport, and the staple topic of conversation is, of course, the chance which there is of winning or losing what has been staked.

Many of the most serious students of contemporary history look upon the facts which I have stated with increasing concern. They see and feel that this gambling custom is eating its way into the heart of the nation, and is certain to inflict most lamentable and shameful sufferings upon the whole community. My purpose has been to show that the origin of the act is the natural and inevitable outcome of the act of gambling, in itself that act is a misuse of property. It is the expression and the nourisher of a wrong craving for property gained by chance. It is the act of those who in its accomplishment de-throne reason as well as conscience. When multitudes in any nation find an unappealable pleasure in this dethronement of reason, in this pursuit of gain by chance, the State must suffer, the national life must become less pure, less calm, less noble and strong.

APPENDIX 1

(The following admirable analysis and summary of the argument contained in this essay may be found useful. It was drawn up by my friend the late Rev. W. D. McLaren, M.A., one of the keenest minds I have ever known.)

1. Property even of the smallest coin represents results or possibilities of labor and exchange. That is, it stands for part of a man's life-blood.

2. The praise or blame accorded in all ages by public regard to the use of property exhibits ownership as an acknowledged trust for the highest good of the owner, the benefit of the public, and, in the eyes of the Christian, for the glory of God.

3. Benevolence and justice are the principles upon either of which the universal conscience recognizes that a transfer of property from the owner to another may rightly take place, and the use of the reason must guide the application of these to each case.

4. The acquisition of another's property, neither as a free gift nor at a price, is ordinarily condemned as theft in all cases outside the disputed question of transference by chance.

5. In every form of betting or gambling, transference of property takes place on the principle of chance in the mind of at least one of the parties.

6. While in the ordinary transactions of life the reason is employed to outweigh as far as possible the inevitable element of chance by the element of knowledge;—in every form of betting, on the contrary, the reason is skillfully directed to increase and adjust the element of chance so as to make it the determining principle of the transfer. That is, the reason is used only the more completely to escape the control of reason.

Note. Transference of property by chance is a denial of the control of reason in that department of action, just as intoxication is a denial of the control of reason in all departments; hence, "A man's first bet is like his first drinking bout."

7. Certain forms of honest business resembling gambling are distinguishable from it, not only by the endeavors to prevent chance deciding the event, but also by the conscious effort to discharge a public service. That is, lawful adventure is sometimes distinguished from gambling only by its motive.

8. Gambling is distinguishable from transfer of property through benevolence by the absence on the part of the loser of all desire to give, and by his probable desire to gain instead.

Note.—The interest given by a bet to any pastime, otherwise insufficiently interesting proves, in spite of all protestations, that there has been excited, in however small a degree, the desire for unthought acquisition of property. That is, he who "doesn't care" if he wins or loses the ten cents at stake, really cares—just ten cents!

9. Gambling is distinguished from transfer of property through just exchange by the absence of any real equivalent received by the loser, equality of risks being no exchange for actual possessions, and the excitement provided being paid for on chance by one party only.

10. The wrong of gambling lies, therefore, not at all in the excessive indulgence in an intrinsically innocent practice, but in the surrender to chance of acts which ought to be controlled by reason alone, and decided by the will in accordance with the moral law of justice or of benevolence. That is, gambling is an attempt to act outside the moral law without appearing to act contrarily to it.

11. Transference of property by chance, being thus exposed as wrong in principle, appears as in no sense excused by being practised only within certain limits or from certain motives, whether of personal pleasure or of private or public charity, the offence in the latter case being rather aggravated by the hypocrisy.

12. This essential disregard in gambling of the control alike of the reason and of the moral law, is the sufficient and only explanation of all the dangers, vices, and results of the gambler's career.

APPENDIX 2

Summary of Argument taken by permission from "Essays Political and Economic" "Gambling and Ethics," by William Temple, D.D., Lord Bishop of Manchester. "We may, therefore, sum up as follows:

"1. Gambling is not necessarily a practice springing directly from an evil character; it is compatible with a high level of moral attainment;

2. None the less it is wrong in principle, though the evil immediately involved in moderate and self-controlled gambling is very small;

3. Excess in gambling is doing immense harm to individual character and to social well-being, so that any countenancing of gambling is encouragement to a great evil, and is therefore itself a great evil;

4. A defence sometimes put forward for gambling (that the moderate gambler does no harm with his gambling, and if others do harm with theirs, that is no affair of his) is profoundly wicked—certainly much wicked—than the moderate gambling in defence of which it is offered."

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"The Rising Tide of Armament"

The Foreign Policy Association (8 W. 40th St., New York, N. Y.) has issued a study of the rearmament programs of the seven great powers under the above title

(*Foreign Policy Reports*, February 15, 1937). (See INFORMATION SERVICE of February 27, 1937, for a general discussion of the question.) The following table shows world expenditures for defense from 1931 to 1936:

NATIONAL DEFENSE EXPENDITURES OF THE
WORLD, 1931-1936¹
(in millions of dollars—1936 parity)

Regions	1931	1932	1933	1934	1935	1936
NORTH AMERICA ² ..	744.9	699.0	575.3	748.6	947.7	1,004.8
United States	707.6	667.8	540.3	710.0	911.7	964.9
SOUTH AND CENTRAL AMERICA (19 countries)	126.6	157.0	158.4	189.8	181.3	179.1
EUROPE (29 countries)	2,748.9	2,458.0	2,690.7	3,519.7	7,053.7	8,879.7
Britain	449.0	426.1	455.5	480.6	595.6	846.9
France	694.8	509.2	678.8	582.7	623.8	716.4
Germany	246.8	253.5	299.5	381.8	2,600.0	2,600.0
Italy	272.0	270.6	241.2	263.7 ³	778.1 ³	870.8 ³
U. S. S. R.	280.8	282.5	309.5	1,000.0	1,640.0	2,963.1
Central Europe and Balkans ⁴	471.9	414.1	407.6	497.7	496.7	525.9
Others (14 countries) ⁵	334.6	302.0	298.7	313.2	319.5	356.6
FAR EAST (6 countries)	415.2	469.7	538.3	573.6	593.0	634.0
Japan	131.8	199.1	253.1	271.9	296.2	307.2
China	88.1	93.0	108.1	112.5	93.1	94.8
Others ⁶	195.4	177.6	177.1	189.2	194.0	232.0
WORLD TOTAL (60 countries)	4,067.2	3,815.7	3,992.0	5,064.1	8,810.1	10,730.7

"This table represents only an approximate comparison between different countries, as changes in currency value, internal purchasing power and governmental policies make accurate comparison impossible. Conversion rates are taken principally from United States Department of Commerce, *Commerce Reports*, January 9, 1937.

"In cases where the fiscal year does not coincide with the calendar year, the earlier date has been used in this table; e.g., 1931-1932 is listed as 1931.

"A number of totals from minor states could not be ascertained for this table. In such cases the figure for the preceding year has been arbitrarily repeated. In the case of Bolivia and Paraguay, for which complete figures are not available later than 1932, the Bolivian total for 1935 was used for both countries for the three years of the Chaco war. 1936 figures for Spain are available only for the first half of the year; this was doubled for the purposes of the table. Totals for Germany and Italy for 1934-1936 represent unofficial estimates.

"This table includes 60 countries. A few minor countries, such as Saudi Arabia, Iraq, Afghanistan, and . . . the mandates and African colonies which have been omitted due to lack of information.

¹ Sources: League of Nations, *Armaments Year Book*, 1936, Geneva; official budgets and miscellaneous official papers, etc.

² United States, Canada, Mexico.

³ Includes estimated expenditure on Ethiopian campaign.

⁴ Albania, Austria, Bulgaria, Czechoslovakia, Greece, Hungary, Poland, Rumania, Turkey, Yugoslavia.

⁵ Belgium, Denmark, Estonia, Finland, the Irish Free State, Latvia, Lithuania, Luxembourg, the Netherlands and Netherlands Indies, Norway, Portugal, Spain, Sweden, Switzerland.

⁶ Australia, India, New Zealand, Siam."

The table on page two shows the per cent of the budget spent for armaments by each of the seven great powers for the same years. For Great Britain the percentage has approximately doubled since 1930-31 while the French figure is almost the same for 1937 as for 1930-31. The United States is the only country for which the percentage will be less in the current year than for 1930-31.

"MILITARY EXPENDITURES OF THE GREAT POWERS"¹ (in millions of national currency)

Per Cent
of Budget

GREAT BRITAIN²	
1930-31	10.8
1931-32	10.8
1932-33	10.4
1933-34	11.8
1934-35	12.4
1935-36	14.5
1936-37 ³	20.0
FRANCE	
1930-31	28.85
1931-32	26.0
1932 (9 months)	25.0
1933	24.7
1934	23.4
1935	25.0
1936 ³	27.2
1937 ³	29.7
GERMANY	
1931-32	6.5
1932-33	7.7
1933-34	11.9
1934-35	11.6
1935-36 ³	?
1936-37 ³	?
ITALY	
1931-32	27.0
1932-33	24.8
1933-34	19.8
1934-35	22.1 ⁴
1935-36	50.5 ⁴
1936-37 ³	52.7 ⁴
1937-8 ³	?
JAPAN	
1931-32	30.3
1932-33	35.9
1933-34	36.9
1934-35	44.4
1935-36	46.2
1936-37 ³	46.6
U. S. S. R.	
1931	5.9
1932	4.7
1933	4.2
1934	10.4
1935	12.8
1936 ³	18.8
1937 ³	20.7
U. S. A.⁵	
1930-31	16.6
1931-32	13.7
1932-33	13.0
1933-34	8.0
1934-35	10.4
1935-36	10.4
1936-37 ³	11.4
1937-38 ³	12.9 ⁶

¹ Sources: 1913-1914 (converted approximately to 1936 equivalents), League of Nations, *Budget Expenditures on National Defense, 1913 and 1920-22*, A, 31 (a) (Geneva, 1922), and Per Jacobsson, "Armaments Expenditures of the World," reprinted by *The Economist* (London), 1928. Figures for 1930-1937, League of Nations, *Armaments Year Book 1936*, cited, official budgets, etc.

² Net total, omitting "receipts appropriated in aid." Includes supplementary estimates up to January, 1937.

³ Estimates.

⁴ Ordinary expenditures were 19.3 per cent of the normal budget in 1934-35; 22.5 per cent in 1935-36; 23.0 per cent in 1936-37; and 23.9 per cent in 1937-38.

⁵ Includes emergency relief expenditures.

⁶ Percentage of total estimates plus estimated relief expenditures, which are not included in official total as first presented to Congress. National defense will undoubtedly receive some of this relief expenditure besides the total given here

Friendly Collective Bargaining

The agreement made between the Amalgamated Clothing Workers and the organized employers of the men's clothing industry on February 15 is hailed as the first to be negotiated on a national scale in the history of the industry. It is regarded as a victory for the principle of industrial organization in mass production industries.

Sidney Hillman, president of the union, said that if the workers had been divided into craft unions "no effective organization of labor would have been possible" and that a national agreement could not have been negotiated if the representatives of labor had not been "able to speak authoritatively on behalf of all the workers to the organized employers in the industry." It is significant that 20,000 unorganized workers, as well as the members of the union, will profit by the agreement.

In a joint statement Mr. Hillman and Bertram J. Cohn, chairman of the manufacturers' committee, stressed the fact that all the conferences had been conducted in "a spirit of harmony." In his personal comment Mr. Hillman pointed out that "in the midst of industrial strife here is an industry which amicably negotiates all questions. Through the month or more of our current discussions there were no scare headlines of a strike. We knew that some basis of settlement would be found." He attributed this to the industry's record of amicable collective bargaining. He declared that since 1911 there has never been a strike in any plant where an agreement was in force.

The agreement provides for a 12 per cent increase in wages which will amount to \$30,000,000 annually for 135,000 workers, an average of \$222 per worker. However, due to the increased cost of living, it is estimated that the increase in "real wages," or what wages will buy, will be only about seven or eight per cent.

Mr. Hillman declared that "an increase of wages was asked for and gained on the basis that the workers in the industry are entitled to a larger share of the fruits of their industry, a share that will enable the workers to live on a higher standard of life. It was not just a question of meeting the increased cost of living.

"In other words, the Amalgamated demanded for its members a real increase in the purchasing power of each worker. Unless all industry does the same the improvement in business cannot continue. The employers with whom we are in contractual relations have shown the economic intelligence to recognize this also."

The agreement also provides for a 36-hour week and runs for three years beginning May 15, 1937. However, the agreement gives either party the right at the end of each year to call for new negotiations on wages, all other conditions of work remaining static.

Prices and Prosperity

Both in the United States and in France when "New Deal" administrations came to power prices were greatly deflated and depression prevailed. In both countries the new administrations believed that if prosperity was to be attained under the capitalist system prices must rise. But price increases ultimately cause lack of balance in production and consumption, forced liquidation, and depression. The way the two countries are facing this contingency furnishes an interesting contrast.

In France it is recognized, according to an interview given by Charles Spinasse, French Minister of Economics (New York Times, February 21) that the main task of the French government is to check the rising prices of food-

stuffs and manufactured goods. Mr. Spinasse declared that not only must the cost of living be kept down but France must keep on exporting and encourage a large influx of tourists in order "to stop a dangerous leak in our gold supply." Recovery calls for larger supplies of raw materials and France must be able to pay for them through exports in order to avoid such an upsetting of the balance of trade as to incur a serious drain on her gold reserves. The franc was devalued in order to keep French prices at competing levels on world markets. Mr. Spinasse is advocating another six per cent reduction, the lower limit permitted by the devaluation law.

It was found necessary to provide the workers with more purchasing power, shorter hours of work and improved conditions of labor in order to get out of an "unpleasant situation without bloodshed." These improvements have caused an increase in the cost of production which the government believes the employers should be able to meet by a "legitimate" rise in prices.

But the government declares that its "purpose is to slow the trend of rising prices." It has established special boards to investigate "every suspicious increase" because it is determined to prevent "unjustified rises." The government recognizes that the employers must receive prices that will enable them to meet the increased cost of replacing their stocks of materials and supplies "but instead of revaluing stocks at once, we want them revalued only gradually over a certain period of time."

Mr. Spinasse says that "cooperation among competing manufacturers can reduce costs enormously." Therefore, "another item" in the French "program is to facilitate agreements and cooperation among producers with a view to lowering their costs. Up to now, these so-called coalitions were frowned upon. We want to encourage them and supervise them."

If the rising cost of living causes another outbreak of strikes and jeopardizes the influx of tourists the government is "prepared to see a number of unions demand another 10 or 15 per cent increase in salary." But if the employers refuse the demands, Mr. Spinasse does not expect "these diverging views" to "cause any serious trouble" because "Parliament recently passed a law on compulsory arbitration. If a conflict arises between owners and workers, it is to be settled by arbitration. No strike is legal before or pending arbitration. We sincerely hope, therefore, that the coming salary readjustments will be made even without any strike being called."

Whether these measures will be adequate to control prices and effect adjustments between employers and employees in connection with differences over the share each party shall receive of the national income remains to be seen. There is also the question whether such measures will be sufficient to keep the economic system running on even keel. France cannot maintain a self-sufficing economy even though she approximates more nearly a balance between industry and agriculture than some other European countries. On the contrary, she must operate in the midst of a world economy upon which she is greatly dependent.

In contrast, developments in the United States since 1933 have been characterized by measures to boost prices with practically no effort to put limitations on excessive increases. The NRA fixed minimum wages and maximum hours, depending on competition to protect the public against too great price rises. As is well known, increased labor costs gave definite impetus to price increases, but the NRA contented itself with an appeal to employers not to

raise prices so fast that they would cut off their market through the failure of purchasing power to keep pace with rising prices. Moreover, many of the provisions allowed in the codes permitted producers to control production, markets and prices. After the NRA was declared unconstitutional it is not unreasonable to suppose that where such practices could be made effective they were continued.

Furthermore, the dollar was devalued for the purpose of increasing prices and providing a more favorable market here in which to buy with foreign currencies. Foreign purchases here were expected to increase exports and employment and thus to encourage recovery. In order to raise the prices of agricultural products and improve the economic status of farmers in relation to industry, a definite program of limitation of output of farm products was put into effect.

As a result of these policies some observers are warning that "prices are on the march," that many are rising disproportionately to others, that efforts are being made to prevent some prices from falling below a certain level, that administrative price makers are continuing their practice of curtailing production when price decreases would have to be made in order to maintain their markets, and that the effect of general price increases will be "to cancel the upward pressure of increased purchasing power flowing into the system from government loans and private borrowings."¹

Again, as prices get out of line "the effect will be to establish here and there in our economic territory dark, depressed spots, which will have a depressing influence on the whole system. Then we will see a halting in buying, some strange and apparently inexplicably discouraging symptoms expressing themselves. And if nothing happens to halt the process the gradual spreading of the depression to the whole economic scene will appear."²

Indications of the extent and variation in price increases are shown by the index of wholesale prices (U. S. Bureau of Labor Statistics). The index of all commodities has increased 42 per cent between February 18, 1933, and February 13, 1937. During this period farm products increased 118 per cent, foods nearly 60 per cent, hides and leather products 52 per cent, textile products 50 per cent, fuel and lighting materials 20 per cent, metals and metal products 16 per cent, building materials 32 per cent, chemicals and drugs 21 per cent, housefurnishing goods 20 per cent, and miscellaneous commodities 27 per cent. The index of all commodities other than farm products has increased 31 per cent.

It is expected that such increases in wholesale prices will soon cause significant rises in retail prices. When that occurs the failure of purchasing power among the small income groups to keep pace with price increases will cause reverberations throughout the economic system.

The Brookings Institution in its study of *Income and Economic Progress* stressed the need for decreases in prices as efficiency and lower costs permit. The failure to transmit to the lower income groups a greater proportion of the fruits of economic progress is pointed to in explanation of the maladjustments which produce depressions. Just how the more efficient producers are to be induced or compelled to share more with the lower income groups remains in the realm of speculation. Throughout the history of industrial development, the urge has always been present to retain as

¹ John T. Flynn, "Other People's Money," *The New Republic*, February 24, 1937.

² *Ibid.*

much as possible of the gains resulting from increased efficiency. Now, however, the situation is fundamentally altered, due to the advent of a (potentially) surplus economy. Society is faced, therefore, with a problem, unprecedented in nature, the seriousness of which becomes steadily more apparent.

Three Agricultural Reports

The reports of three special committees appointed by President Roosevelt to consider certain agricultural problems have recently been made public and the President has sent them to Congress accompanied by concise messages which interpret their significance to the public. The first was on the future of the great plains, the second on farm tenancy, and the third on crop insurance.

"THE FUTURE OF THE GREAT PLAINS"

The Great Plains Committee of which Morris L. Cooke, former administrator of the Rural Electrification Administration, was chairman, ventured to say: "The land may bloom again if man once more makes his peace with nature. Careful planting will give him back the foothill trees; terracing will save lush foothill farms; a wise use of the land will restore grass for controlled grazing; fewer and larger farms on scientifically selected sites may yield under the plow a comfortable living." The committee noted that "restless movements and counter movements of people always have been characteristic of life in the Great Plains." It was estimated that about 40,000 families, including about 165,000 persons, have moved out of the drought areas since 1930.

A comprehensive program suggesting appropriate action by federal, state and local agencies is outlined in the report. The program has special reference to areas recently affected by drought in the states of Texas, Colorado, Kansas, Nebraska, Oklahoma, Montana, New Mexico, North Dakota, South Dakota and Wyoming. It is emphasized that the continuing work of conservation in these areas should be closely coordinated with the public works proposed recently by the National Resources Committee which recommended to Congress a six-year program of land and water control to cost 5 billion dollars. A special federal agency to carry on the program in the states named is recommended. The committee also believes that public opinion in these states is ready for action and that the people in the areas "will invoke the power of voluntary cooperation without sacrificing any of the virtues of local initiative and self reliance."

Among specific recommendations are the following: development of small irrigation systems; continued programs for the resettlement of families; compensation of local governments when federal land acquisition results in the shrinkage of the local tax revenues; control and eradication of insect pests; establishment of cooperative grazing associations; change in farm practices so as to use every means of conserving moisture in the soil. The report is obtainable from the Superintendent of Documents, United States Government Printing Office, Washington, at 40 cents per copy.

FARM TENANCY

The President's Committee on Farm Tenancy, of which Secretary Wallace was chairman, has submitted extensive findings and recommendations in a mimeographed report of 73 pages. The committee reviews comprehensive data in regard to the spread of farm tenancy: "Half a century

ago one of every four farmers was a tenant. Today, two of every five are tenants. . . . For the past ten years the number of new tenants every year has been about 40,000. . . . Fully half of the total farm population of the United States has no adequate farm security. . . . We have to deal with abuses that have been developing for two centuries. We cannot correct them over-night. But we can begin."

"The extreme poverty of one-fifth to one-fourth of the farm population reflects itself in a standard of living below any level of decency." The committee recommends moderate government loans to enable tenants, croppers and farm laborers to become owners; the transfer of families on marginal land to more favorable soil; federal-state co-operation to improve present systems of leasing land. The committee further recommends that the federal government purchase and dispose of land under long term contracts to operating farmers. It is suggested that a new agency to be named the Farm Security Corporation be set up for this purpose. The committee believes that "in some cases co-operative groups may well be aided to acquire land by purchase or long lease for sub-leasing to group members. The cooperative organization would serve the function of a non-profit seeking landlord, working in the interest of its membership." It is asked that Congress make available a definite sum each year for a period of years to finance the program.

Reference is made to the need for education and health services and to civil liberties. "The committee strongly recommends that states guarantee to these groups [tenant and labor organizations] and enforce the rights of peaceful assembly and of organization to achieve their legitimate objectives. It also recommends the repeal of state laws which make it a misdemeanor to quit a contract while in debt, since such laws abridge civil liberties of tenants and tend to nullify federal anti-peonage acts." Committees of arbitration are suggested for the purpose of settling disputes and promoting better relationships between tenants and landlords and farm laborers and their employers.

The findings of the committee are being considered by the committee on agriculture of the House of Representatives and the Senate.

CROP INSURANCE

The President's Committee on Crop Insurance recommends that a plan be worked out to cover wheat beginning with the crop year 1938. It is suggested that a system of insurance could be built up by allowing payments of premiums by farmers either in cash or in kind. Such a system of crop insurance should be linked with one of storage of reserves in favorable years, to be drawn upon during periods of crop failure. The committee recommends that the plan be begun on an experimental basis of insuring not more than 75 per cent of the planted wheat crop for the year 1938. It is specifically stated that insurance is to be provided only against crop failure and not against losses from declining prices. President Roosevelt in his message recommended that the system apply first to wheat but that provision be made for its application to other crops in later years. He believes that a system of crop insurance would protect both farmers and consumers, and says that financial participation by the federal government should be limited to administrative expenses, the purchase and handling of commodities necessary to start the program and the setting up of reserves to meet extraordinary needs in the event of a series of years of poor crops.

Book Reviews

Edited by Wilbur M. Smith

Dr. Robert E. Speer's Confession of Faith, a review of "The Meaning of Christ to Me" by Wilbur M. Smith.

Dr. Robert E. Speer is, without doubt, the most influential leader in the Presbyterian Church in the U.S.A. of this generation, one of the best known and most powerful speakers in all the Protestant Churches of North America, and, as a Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. since 1891, a man who has probably had more to do with the great missionary enterprises of the Presbyterian Church than any other one person in that denomination. Aside from Dr. John R. Mott, probably no man has influenced as many college students to consider the claims of the Lord Jesus Christ as Dr. Robert E. Speer. He has one of the greatest intellects of any Christian leader in our nation today, and the story can well be believed that he is the only man graduating from Princeton University who ever equalled the record of another graduate of that great institution one hundred years ago, Aaron Burr. While no man has enough knowledge of others to make comparisons with any degree of finality regarding the reading habits of men, yet perhaps no one will quarrel with the statement that Dr. Robert E. Speer has read more widely in Christian literature than any other leader in the Presbyterian Church today, with perhaps the possible exception of two or three professors at our theological seminaries. During the last forty years, Dr. Robert E. Speer has written not less than thirty volumes, of which eight deal exclusively with the life and teachings and meaning of the Lord Jesus Christ. This series of eight volumes began with what is probably his most famous one, *The Man Christ Jesus*, which he published in 1896, when he was only twenty-nine years of age. It was followed by *Remember Jesus Christ* (1899), *Christ and Life* (1901), *The Principles of Jesus* (1902), *The Deity of Christ* (1909), *Seeking the Mind of Christ* (1928), *The Finality of Jesus Christ* (1936), and now, his latest book, *The Meaning of Christ to Me* (1937)—Fleming H. Revell and Company, New York. \$1.50. As the title indicates, this volume is what might be called the most personal of all Dr. Speer's books on the life and teachings of the Lord Jesus. The author is now seventy years of age. Most of his life work is done, and this book, we would take it, is meant to contain Dr. Speer's maturest views on the tremendous themes related to the Person and work of the Son of God. It is not one of Dr. Speer's greatest books, but, on the other hand, we deem it as the most significant volume of his as regards his own personal faith. We believe the volume deserves the most careful, searching examination, and we would like to give it that in this review.

If the author of this review might be permitted a personal word, he would say that he has heard Dr. Speer always with the greatest blessing, that he has in his library more than half of Dr. Speer's books, some of which he has read with great care, and most of them with profit, and that he opened this volume, he must admit, with prejudice, but with prejudice in favor of the book, for, however much the writer of this review might have been compelled, during the last three years, to disagree with Dr. Speer in many of his missionary policies, he has always claimed that, in his own conclusion

regarding the Lord Jesus Christ, Dr. Speer was to be trusted implicitly. The reading of this book was a shock to the reviewer, and he has closed it after the fourth careful reading within four days, saddened with what he has discovered (and has failed to discover) in these one hundred ninety pages.

This volume, *What Christ Means To Me*, is divided into six chapters, with the following titles: "What the Earthly Life of Christ Means To Me", "What the Person of Christ Means To Me", "What the Death of Christ Means To Me", "What the Resurrection of Christ Means To Me", "What the Lordship of Christ Means To Me", "What the Second Coming of Christ Means To Me".

Our first impression of the book as we read it through was that it contained too many quotations, and quotations of too great length, for a book of this kind. If this were an historical or doctrinal treatment of the Person and work of Christ, then probably many quotations from commentators, and theologians, and church historians, would be in place, but the title of this book would seem to indicate that it was more or less a personal confession of Dr. Speer's faith regarding the Lord Jesus Christ, and yet two-fifths of the entire volume is occupied by quotations either from books which Dr. Speer has read or from the Scriptures. At least ten thousand words in this volume are the words of other men. He has referred by name to over ninety different men, and, for the most part, has made quotations from their writings. For this reason, one feels that the volume is not so much a personal confession of what Dr. Speer believes concerning the Lord Jesus Christ, as what he has found that has pleased him in the writings of other men concerning the Lord Jesus. These long quotations very definitely slow down, if we may use such a phrase, the movement of the book. For example, at the end of his chapter on the earthly life of Christ, he quotes one hundred lines from Browning's famous poem, "An Epistle Containing the Strange Medical Experience of Karshish, the Arab Physician". We do not want to appear unduly critical of Dr. Speer's method of presenting his theme, but it does seem a little bit strange that, when a man has written over half a million words on the life, and work, and teachings, and Person of the Lord Jesus Christ, he should have to end his chapter on "What the Earthly Life of Christ Means To Me", by quoting one hundred lines from such a difficult writer as Robert Browning regarding the resurrection of Lazarus, many of which lines are, however beautiful, purely fanciful. In other words, if this book were to be placed in the hands of an unbelieving college student, or an ordinary layman, when he came to this long quotation from Robert Browning, he would, I am afraid, begin to lose interest in the volume. So also in his chapter on "What the Person of Christ Means To Me", the last

eleven pages are occupied entirely with three long quotations. In the middle of his third chapter on such a sacred and personal theme as "What the Death of Christ Means To Me", Dr. Speer gives a quotation, covering five pages of fine type, from William Anderson's *Filial Honor to God*, devoted to an exposition of the meaning of Christ's prayer in Gethsemane, "Father, save Me from this hour". One wonders just exactly what the relationship is of a long discussion of such a very technical point to the meaning of the precious death of the Son of God to one who has been at the very front of the battle for the faith of Jesus Christ for the last forty-five years. Likewise, in the midst of the last chapter on the Second Coming of Christ is a long quotation on the subject of the millennium, and three pages of small type quoting from Hugh Martin's book, *The Necessity of the Second Coming*. This same chapter ends with a quotation of one hundred twenty-nine lines from a poem by Barbara MacAndrew. Most readers, when picking up this book, interested in what Dr. Speer himself believes, will pass over, for the most part, much of this quoted material. We have just wondered why one who has lived so richly, and read the New Testament so continually, and has proclaimed Christ in His Lordship so fearlessly, for nearly half a century, who has talked to college students for forty years on the precious privileges of companionship with Christ, and of personal dealings with the Lord Jesus, should in his maturest years, when picking up this book, feel led to crowd his pages with such a multitude of quotations from other people, especially long quotations that have really nothing to do with Dr. Speer's own personal faith in Christ.

Before entering into details concerning this book, one more remark ought to be made, and that is that so much of this material is old. If there is one word that could characterize the earlier writings of Dr. Speer, it would probably be the word "freshness", and, if we could use two words, then we would add one other "virility". Both of these characteristics seem to be strangely lacking in this volume. Speaking only of the first, we turn for a moment to the matter of freshness. On the very first page of Dr. Speer's early book published forty years ago, *Studies of the Man Christ Jesus*, he refers, in the second sentence, to Horace Bushnell's famous chapter "The Character of Jesus Forbidding His Possible Classification with Men", a book that seems to have made a tremendous impression upon Dr. Speer in his early manhood, and to which book our author often refers in this early volume (thirteen times) and in later volumes which have come from his pen. Opening now his latest work, the one we are reviewing, we find six distinct references to this work, more than to any other one book from which Dr. Speer quotes, and he has placed before his reader some two thousand words from the writings of Bushnell. If anyone is acquainted with Dr. Speer's writings, they will find all this repeating a little bit monotonous. In this new volume Dr. Speer makes a great deal of the limitations of God, and as we opened, the other day, his volume, *Seeking the Mind of Christ*, we saw the same theme similarly elaborated in his chapter on prayer. It has been years since we read the author's widely influential booklet, *The Deity of Christ*, and it was not until we opened it again to compare it

Editor's Note:

In presenting this important review of Dr. Robert E. Speer's latest book, we believe that you will have a fuller understanding if you will read first the Editorial, "Dr. Speer's Latest Book", which appears on page 142 of this issue.

with the second chapter of this new volume, that we were astonished to discover that chapter two of Dr. Speer's new book is the address word for word, which he gave at Northfield some thirty years ago. Must we then conclude that the person of Jesus Christ means no more to this leader of the Church at seventy years of age than He meant to him when he was forty years old? Many other illustrations could be given, but the general reaction in reading this book, if one has followed Dr. Speer for years, will be one of disappointment and no little amazement, that there should be nothing here that could be called fresh or new. In fact, the grip, and power, and virility, that marked Dr. Speer's earlier writings seem somehow to be lacking in most of these pages.

Yet there are exceptions to the statement on the whole the book does not seem to have the gripping power of his earlier writings. Let us grant at once that there are here and there some excellent paragraphs. Strange to say, most of them are to be found in the chapter which is a reprint of the author's message on the deity of Christ given thirty years ago. The best chapters in all the book, probably at the disposal of many, are the last, on the significance of the truth of the Second Coming of our Lord. Here Dr. Speer speaks out with his old fire and enthusiasm. "We need the hope of Christ's coming to fortify our faith in the supernatural, which cannot be kept alive simply by a belief in supernatural occurrences eighteen hundred years ago. We need it to vivify and to keep quick and active our living Christian faith today. It is easy for Christian faith to die away into what is purely intellectual, historical, external. Men love to have to do with a Christ of ancient history, and they do not like to have to do with a Christ of present life and a Christ of coming judgment. People would rather have Christ wandering up and down through Palestine eighteen centuries past, than testing their present-day lives by the standard of His own, or standing over them as the Judge already waiting at the door. The element of expectation is essential to life. We cannot retain pure and fresh and quick our faith in the Christ Who died and rose again unless we believe also in the Christ Who is reigning now and Who is again to come." He follows this with a strong criticism of the meager, inadequate treatment of the Second Advent in the great three-volume *Systematic Theology* of Dr. Charles Hodge. I think one of the finest things in all the book is his report of Dr. John Kelman's last sermon in New York City, and it is so good that we cannot help but repeat it here. "On the last night of Dr. John Kelman's stay in America, where he so richly served Christ and His Church, I heard him recount the story of his years among us. Of all his experiences, he said one stood out above the rest, and it came to him on his way to New York to take up the pastorate of the Fifth Avenue Church. He had as a fellow passenger the late Dr. D. Matthew D. Mann, of Buffalo, the famous saint, who did all that human skill could do to save Mr. McKinley's life after his assassination. I knew Dr. Mann as a dear friend for many years. He was a great fisherman, and he was a devout but very reticent Christian, with a deep love which he found it hard to disclose. Dr. Kelman said that every evening he and Dr. Mann met on the upper deck in a quiet spot behind one of the lifeboats and talked together. Night by night Dr. Mann opened wider his inner heart, and they discussed our sad and divided and weary world. On the last evening, at length, Dr. Mann burst forth, 'I will tell you, Dr. Kelman, what we need. We need an Emperor. The world needs an Em-

peror.' 'An Emperor,' Dr. Kelman replied, 'for our democratic world?' 'Yes,' answered Dr. Mann, 'an Emperor. And I will tell you His Name; His Name is Jesus Christ. There is no hope until we make Him Emperor.'

Before considering the author's deep, underlying tragic misconception of the New Testament presentation of the Lord Jesus Christ, we cannot here ignore some of the comparatively blunt and blunt Dr. Speer has made in this book. He certainly has the right to his own opinion in interpreting the New Testament, providing his interpretation is in accord with the continuous faith of the Church down through the ages, but we wonder if one can accurately say, after carefully reading the Gospels, that "it was the princes of this world and not the people, that wished the death of Jesus". Paul does say that "the princes of this world crucified the Lord of glory", but he does not at the same time say that the multitude did not want Him crucified. In fact, Matthew clearly tells us that "the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus" (Matt. 27:20). Mark tells us that immediately after Christ's prayer in Gethsemane came Judas, "and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders" (Mark 14:43). Matthew also tells us that when Pilate saw that he could prevail nothing, he washed his hands before the multitude, and that, after declaring his innocence, then answered *all the people* and said, "His blood be on us and on our children" (Matt. 27:24, 25). Dr. Speer has forgotten some facts clearly set forth in the New Testament when he makes such a statement as this. Furthermore, he would find the great majority of Christian scholars opposed to his interpretation of Colossians 2:14, when he speaks of it as "the nailing to it (the cross) of the handwriting of the preconsul". At the end of his first chapter, after a long quotation from Browning's poem regarding the resurrection of Lazarus, Dr. Speer makes a very strange statement: "As Jesus in his earthly life lived the heavenly life, and Lazarus after him, in his measure, so we in our measure too". Now the plain fact is that there isn't one single syllable in the record of the resurrection of Lazarus that would tell us that he lived any such a thing as "the heavenly life", any more than any of the other members of the family at Bethany or any of the followers of the Lord Jesus. Presumably Dr. Speer means that Lazarus lived this heavenly life when Christ called him out of the grave, and his later deicide. We do not believe that his body was any different after his resurrection than before. It was not a resurrection body, and, as far as we know, and almost every scholar here would agree, Lazarus later died again. In this very same paragraph after quoting the words of the Apostle Paul—"Set your mind on the things that are above, not on the things that are upon the earth", we have this strange concluding sentence: "To the end that this might be a possibility for us, Jesus Christ lived in the flesh as the earthly life that, living over again that earthly life of His, we might learn how to enter even now and live here in the present world His eternal and heavenly life". Well, the truth is we do not learn "how to enter" into the life of Christ. It is Christ Who enters into us. We could read the Gospel stories through every week, and attempt to follow the teachings of our Lord scrupulously, but still we would never have "His eternal and heavenly life" unless we were born into the life of the Father. The closing notes of this book—there is not a word from cover to cover about a man being born again by the Holy Spirit, and, strange

to say, there is no definite statement in this volume about the truth of Christ living in us. There are references here to Christ's companionship *with us*, but the reviewer has searched in vain to find any inkling that Dr. Speer believes that the living Christ actually lives *in us* and communicates to us His very eternal life. In this sentence is one of the deep errors of Dr. Speer's thinking—he emphasizes continually what we are to do to attain Christian character, and the life which is in Christ, but he relegates almost to oblivion the first great essential of Christian life, and that is for a man to receive unto himself the living Lord and the life which is in Christ.

Now we all know that Dr. Speer has been through a great valley of sorrow in the last few years, and all of our hearts went out to him in deepest sympathy and love in that dark hour. The reviewer himself wrote Dr. Speer a note, to which he replied in a long letter in his own hand that was beautiful indeed, and we can believe that a father, suddenly bereft of a son may long to talk to that boy, even though the boy is in glory. It seems to be a part of human nature.

Let us remember the private secretary of one of the greatest Bible teachers of this country, who is now in glory, telling me that some weeks after this famous man's wife died, he, the secretary, pushed open the door connecting the offices, and found him on his knees by a chair, crying out to God: "Oh Susie, Susie, why did you have to go?" And when one overhears a saint of God so praying, all one can do is to close the door quietly and leave him or her with God. These are experiences which every human soul must know for itself, but it is not dangerous to build on this, what seems to be an instinct of the human heart, any doctrinal conviction? For this reason, no matter what Dr. Speer's own personal experiences have been during the last two years, because the Word of God is absolutely silent on the matter, we believe he ought not to put in print as part of his own creed the following words: "Thousands upon thousands can testify that it is our inseparable companion, and that we are accompanied with him and in him by those whom we love and have lost from their earthly sight and touch, but who are near members of that encompassing host of whom the Epistle to the Hebrews speaks (12:1). I do not believe that there is communication in human speech between us and them . . . but the dead live by the witness of the Resurrection, and they live with us as Christ lives with us, and they are in Christ, and we may speak to them in him as we speak to him."

It is with nothing less than amazement that, in the middle of this volume one suddenly stumbles upon a quotation which Dr. Speer certainly would seem to approve, that every babe born into the world is, at the time of that birth, "as free from guilt and its condemnation as Adam was (when) created. Of course there are all the added tendencies toward sin and all the physical and mental weaknesses which grow out of long habits indulged by ancestors, but these are the things of the flesh, and so, spiritually, every human child starts as free and with as much ground for hope as Adam started. Until, therefore, a child has deliberately and wilfully chosen to sin, he is not a sinner and does not stand under condemnation." The terrible error in this statement is not at all mitigated by the fact that the quotation is from no less a one than Dr. Henry Clay Trumbull in his very interesting hook, *Our Misunderstood Bible*. Such a statement is absolutely contrary to Paul's great words in Romans 5:12: "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned". The whole argument

of the last part of the fifth chapter of Romans deliberately contradicts such a statement as Dr. Trumbull has here made, quoted by Dr. Speer. The sixteenth question of the Shorter Catechism reads: "Did all mankind fall in Adam's first transgression?" And the answer, which would certainly express the faith of the majority of Catholics and Protestants is, "The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression".

It is in reading the third chapter of Dr. Speer's new book on "What the Death of Christ Means To Me" that we receive our greatest shock, and with each reading one who adheres to the New Testament revelation concerning the meaning of the death of Christ must grow sadder and sadder. In these forty pages Dr. Speer gives us seven meanings of the death of Christ, and it would be well perhaps to list them as he gives them, following each with page references, so the reader may know what points Dr. Speer chooses to elaborate, and what merely to state in passing. (1) The death of Christ is "the supreme act of the struggle of good with evil . . . the death grapple of God with Evil" (82-81); (2) "the death of Christ makes almost intelligible to us our own so vastly lesser tragedies" (91, 92); (3) the death of Christ is "the great event which brings God fully into our human experience" (91); (4) the death of Christ "has carried our human experience into God" (92, 93); (5) the death of Christ "threw light back on the deepest experience in the experience of Christ, namely, his agony in the Garden of Gethsemane" (93-100). (It should be noted that Dr. Speer's attempt to fathom the mystery of Gethsemane occupies more space than any single interpretation which he chooses to present of the actual meaning of the death of Christ. In other words, he dwells far more in detail on what happened in the Garden of Gethsemane than on the meaning of the death of Christ "reveals both the limitlessness and the limitmindedness of God" (100-111). We possibly ought to dwell here on this point for a moment, for Dr. Speer gives eleven full pages to its exposition. He says: "Christ chose for himself deliberately the moral limitation and narrowing of life to the ends that are right, and we cannot approach Christ without feeling this, a new to him, the air, a tightening of the cord, a closing up of the gates of life. He found the glory of his life in these moral incapacities and we draw from this the great lesson that, after all, it is moral inability for wrong as well as moral capacity for right that is the secret for moral power. This is the very core of true religion. This is one thing that separates our religion from all other religions in the world . . . The Son of God limited himself and became the Son of Man. The Son of God who was the Son of Man died for us on His Cross. He saved others. Himself he could not save because he would not. That was one limitation. He let down his power." We leave such an intangible theory about the Cross, so vague and so far from the actual, concrete meaning of Christ's death, for the reader himself to consider. (7) Thus far one-half of the entire chapter on the meaning of Christ to Dr. Speer is occupied with a consideration of the significance of the agony in the Garden and with this theory of the imposed moral limitation. Finally, Dr. Speer says (112-114): "The death of Christ is the fact in history, the great objective deed, which, completed by the Resurrection, is the basis of Christian salvation both as faith and as experience. Salvation is something done for us, not by us." On page 89, Dr. Speer himself summarizes what

he believes to be the truth concerning Christ's death. "The mystery of infidelity" was met and matched in the death of Christ by "the mystery of godliness" . . . "The man of sin" was vanquished by the Man of Righteousness, the true Man of God, the man Christ Jesus, and in us the power of this mystery and of the man of sin from whom it emanates is broken by the power of the Son of God, a new life released by the death and flowing from the life of Christ supplant the old life in us, and we go forth new creatures. This is the glorious doctrine of the New Testament about the death of Christ" (here Dr. Speer quotes Rom. 6:4-11).

Now is this a correct summary of the full teaching of the New Testament concerning the death of our Lord? We emphatically believe it is not. It is true that Dr. Speer says: "His death was the gift of his life, the blood of his Cross was his out-poured life". It is true that Dr. Speer quotes passages from the New Testament in which the word "ransom" occurs, as well as the word "propitiation". It is also true that Dr. Speer quotes (1 Cor. 4:4) and that Paul speaks (though not in this chapter) of "the living deed of the Atonement", and "the redemption that he wrought," but here is a most amazing thing, that one who has lived in the New Testament for half a century and who has spoken hundreds of times, and written hundreds of thousands of words, concerning the Christ of the New Testament, should devote forty pages to an examination of the meaning of the death of our blessed Lord and should not quote one single New Testament passage revealing that on the Cross His precious Blood was shed for us! In this chapter there are over one hundred quotations from and references to passages in the New Testament, and, after reading this chapter through microscopically five times, the reviewer has yet to find one single reference to or one single quotation from any passage in the New Testament in which the Blood of Christ is mentioned. In the New Testament Epistles and Revelation there are twenty-one different passages in which the Blood of Christ is referred to, and in the Gospels there are seven different verses containing words from the lips of our Lord, in which His precious Blood is spoken of, and not one of these twenty-eight verses does Dr. Speer choose to refer to or to quote in all of his forty pages on the death of our Lord. Paul tells us that Christ was (here we use the R.V. as Dr. Speer does) "set forth to be a propitiation through faith by His Blood" (Rom. 3:25); that we are "justified by His Blood" (Rom. 5:9); that it is in Him that "we have redemption through His Blood" (1:17); that we are "made nigh in the Blood of Christ" (Eph. 2:13). The New Testament tells us that the Lord Jesus "made peace through the Blood of His Cross" (Col. 1:20); that we are redeemed "with the precious Blood of a lamb without blemish and without spot, even the Blood of Christ" (1 Pet. 1:19); and that it is "the Blood of Jesus His Son (which) cleanses us from all sin" (1 John 1:7). We enter into the Holy Place only by the Blood of Jesus (Heb. 10:19), and we are sanctified through His own Blood (Heb. 13:12). What can we say of one who has been known to be orthodox all of his life, to believe thoroughly in the Deity and resurrection of the Lord Jesus Christ, and yet not bring home to himself and us of the New Testament passages in which the blood of Christ is mentioned? The New Testament Epistles which declare that the basis of our redemption through Christ is in the shedding of His precious Blood? Moreover, Dr. Speer amazingly omits all of the New Testament passages which speak of Christ's death as a "sacrifice". Paul says that our Lord loved us and "gave Himself up for us, an offering and a sacrifice to God" (Eph. 5:2), and elsewhere he tells us that "our

Passover also hath been sacrificed, even Christ (1 Cor. 5:7). The writer to the Hebrews says that "now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself" (Heb. 9:26). Not once do we have any reference in this chapter to the precious Words of our Lord given at the Last Supper, the night of His betrayal, when, in giving the cup to His disciples, He told them that this cup was His Blood shed for their sins (Matt. 26:28; Mark 14:24; Luke 22:26). Not one single phrase of all those precious phrases which record the shedding of His Blood which our Lord spoke in the discourse recorded in the sixth chapter of John (58-56) does Dr. Speer refer to or quote in this chapter!

It is true that, at the very end of this chapter, Dr. Speer chooses to quote from Dr. F. F. Ellingwood, for whom, by the way, he has to apologize on this very page, in which quotation Dr. Ellingwood says he sees "more clearly than ever before the absolute need of a vicarious atonement" and that to Dr. Speer we must con- sider, in order to inform the reader that the last four lines of this chapter read as follows: "As a simple-hearted freight brakeman on the Pennsylvania Railroad put it once long ago, as we rode together in an open freight car: 'He died my death for me that I might live His life for Him'." And yet, as one goes over and over this chapter, one becomes increasingly amazed that in not one single place does Dr. Speer confess that he believes in the vicarious, substitutionary atonement of Christ, or that his sins are washed away only by the Blood of Jesus, or that Christ offered Himself a sacrifice to God to deliver us from the wrath to come! It is too bad when one must write on the death of Christ for forty pages, and not make one single quotation, or any reference to any New Testament passage, referring to the Blood of Christ, or the death of Christ as a sacrifice, and then, at the very end apparently realizing that such omissions look suspicious, allow two other men to state their faith in "a vicarious salvation". That Dr. Speer does not believe in substitutionary, vicarious atonement he would seem himself to make clear when he says: "Our minds and hearts rest in the simple, sure language of the Bible in these things. There are some who prefer the language of theology and speak of the substitutionary or vicarious atonement of Christ. Nothing is clearer than the fact that Christ died for us, but not one of these three great words is found in the New Testament. The word 'atonement' is used once in the King James Version in Romans 5:11, but neither of the other words can be found, and the Revised Version changes 'atonement' in this verse in Romans to 'reconciliation', which is the correct translation of the Greek word used by Paul, which he uses also in 2 Corinthians 5:18-19, where, as in Romans 5:11, it refers not to a change in man's attitude toward God. We fall back on the glorious simple teaching of the New Testament: 'Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God' (1 Peter 3:18). He did not need to die in order to bring God to us. He had already done that in the incarnation. 'He that hath seen Me hath seen the Father.' And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth' (John 1:14). It was not the death of Christ that won the love of God. It was the love of God that gave Christ to die (John 3:16). 'But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us' (Rom. 5:8)."

Even here let it be noted that, while Dr.

Speer says that our hearts and minds "rest in the simple, sure language of the Bible in these things", he absolutely avoids the simple language of the Bible which speaks of the death of Christ as a sacrifice, and that our redemption is by the Blood of Christ which was shed for us on Calvary's Cross.

Now in contrast to Dr. Speer's sadly inadequate and distinctly inaccurate conception of the great truth of Christ's death for us, we believe we ought right here to present the truth of that death once again in the language of the greatest theologian of the last century in our country, whose *Systematic Theology* has done more to mould Presbyterian theology in this country than any other one work. This quotation is somewhat long, but we believe that the errors of Dr. Speer's chapter will be most clearly seen if these words of Dr. Hodge setting forth the true doctrine of Christ's vicarious atonement are pondered once again. "Vicarious suffering is suffering endured by one person in the stead of another, i.e., in his place. . . . What a substitute does for the person whose place he fills, is vicarious, and absolves that person from the necessity of doing or suffering the same thing. When, therefore, it is said that the sufferings of Christ were vicarious, the meaning is that He suffered in the place of sinners. He was their substitute. He assumed their obligation to satisfy justice. What He did and suffered precluded the necessity of their fulfilling the demands of the law in their own persons. . . . Christ's sufferings were vicarious in the sense in which the death of one man is vicarious who dies in the place of another man, in which a deserving penalty is paid to save him from a deserved penalty in the sense in which the death of the Old Testament sacrifice, which was taken in lieu of the death of the transgressor, was vicarious. And this is the sense in which we are bound to use the word. . . . Expiation and propitiation are correlative terms. The sinner, of his guilt is expiated; God, or justice, is propitiated. Guilt must, from the nature of God, be visited with punishment, which is the expression of God's disapprobation of sin. Guilt is expiated, in the Scriptural representation, covered, by satisfaction, i.e., by vicarious punishment. God is thereby rendered propitious, i.e., it is now consistent with His nature to pardon and bless the sinner. Propitious and loving are not convertible terms. God is love. He loved us while sinners, and before satisfaction was rendered. Satisfaction or expiation does not awaken love in the divine mind. It only renders it consistent with His justice that He should exercise His love towards transgressors of His law. . . . Men may philosophize about the nature of God, His relation to His creatures, and the terms on which He will forgive sin, and they may never arrive at a satisfactory conclusion; but when they render Him simply what the Scriptures teach on this subject, the matter is comparatively easy. In the Old Testament and in the New, God is declared to be just, in the sense that His nature demands the punishment of sin; that therefore there can be no remission without such punishment, vicarious or personal; that the plan of salvation symbolically and typically exhibited in the Mosaic institution, expounded in the prophets, and clearly and variously taught in the New Testament, involves the substitution of the incarnate Son of God in the place of sinners, who assumed that obligation to satisfy divine justice, and that He did in fact make a full and perfect satisfaction for sin, bearing the penalty of the law in their stead; all this is so plain and undeniable that it has always been the faith of the Church and is admitted to be the doctrine of the Scriptures by the leading Rationalists of our day. It has been denied only by those who are

outside of the Church, and therefore not Christians, or by those who, instead of submitting to the simple Word of God, feel constrained to explain its teachings in accordance with their own subjective convictions. . . . He was made sin for us, that we might be made the righteousness of God in Him. It is impossible, therefore, that the reconciliation of which the Apostles speak as effected by the cross or death of Christ, should, in its primary and main aspect, be a subjective change in us from enmity to the love of God. It is such a reconciliation as makes God our friend; a reconciliation which enables Him to pardon and save sinners, and which they are called upon most gratefully to embrace."

The twenty-fifth question of the Shorter Catechism of the Westminster Assembly asks: "How doth Christ execute the office of a priest?" And the answer is, as we all know: "Christ executeth the office of a priest, in His once offering up of Himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us." Dr. Speer would truly say he believes this statement. He certainly cannot believe in the doctrine of the atoning work of Christ as it is presented by Dr. Charles Hodge and accepted by the great mass of Bible-believing evangelical Christians throughout our country today.

We spoke some time ago of the high value Dr. Speer has always placed upon Horace Bushnell's chapter concerning the Person of the Lord Jesus Christ. We have come to believe, since reading his last book, the one we are now reviewing, that, consciously or unconsciously, Dr. Speer has imbibed much more of the teachings of Horace Bushnell than we had hitherto thought, and that Bushnell's whole conception of the atoning death of Christ, not as a delivering us from the guilt of sin, a sacrifice by which God is propitiated to us, the shedding of Blood by which our sins are washed away, but as a work which "terminates not in the release of penalties by due compensation, but in the transformation of character and the rescue in that manner of guilty men from the retributive punishments provoked by their sins" (the words are from Dr. Bushnell's own writings). As Dr. Hodge has said after quoting these very words: "It is very plain that this scheme does not agree with the Scriptures, and it is equally plain that it is not a religion suited to those who feel the need of forgiveness." At this point, it should be stated that, while Dr. Speer devotes four pages to the doctrine of forgiveness of one another, not in one place in all of this volume does he speak of the forgiveness of our sins by the atoning work of the Lord Jesus Christ. We are compelled to ask one question as we bring the review to a close. In forty pages, discussing the death of Christ, does Dr. Speer deliberately refrain from quoting any New Testament passage which speaks of the Blood of our Lord shed on the Cross, and of Christ as a sacrifice to God for sins? There can only be one of two answers to this question. Either these verses did not come to Dr. Speer's mind as he was writing this chapter, or the verses did come to Dr. Speer's mind, and he deliberately refused to discuss the death of Christ in terms of Blood and sacrifice, as the writers of the New Testament repeatedly presented the truth. It is impossible to believe that these verses did not come to Dr. Speer's mind when he wrote his chapter on the death of Christ. He has one of the most brilliant minds in America. He has quoted hundreds of verses of Scripture in this volume. No Christian, we believe, who has read with any care at all the New Testament can ever think of the death of Christ apart from the shedding of Blood,

and we could never believe that Dr. Speer had forgotten all these cardinal passages in the writings of Paul, and John, and Peter, and the Epistle to the Hebrews, when he came to state his own views concerning the death of Christ. Therefore we are forced to one conclusion—that Dr. Speer does not count the shedding of the Blood of Christ for the propitiation of our sins as the true interpretation of the meaning of the death of the Son of God; he cannot feel, for, if he did, he would state it, the men are under the wrath of God, doomed to eternal death, that the mouth of the whole world is, by its sin, stopped, and that men can never come into the Presence of God until justified by the Blood of Christ which was shed on Calvary for us.

If this book were by some ordinary member of the Protestant Church in our country we could read it, regret some of its statements, deplore some of its omissions, and put it aside, but the author of this book is no ordinary person. Thousands of students in our land have themselves confessed that they have been sent out to preach the Gospel under Dr. Speer's supervision. He has had, in the last forty years, more influence over the religious thinking of the Presbyterian Church in the U.S.A., both North and South, than any other man now living. He is probably more implicitly trusted, at least in those things which pertain to the Person and work of the Lord Jesus Christ, by more people in the Presbyterian Church today than any other one man. May the writer of this review himself confess that he has always insisted, even in the severest conflict of the last four years, that Dr. Speer was, himself, theologically sound, though his policies and his failure to speak out clearly in hours of crises were to be deplored. No sadder experience has come to this reviewer himself for a long while than the realization that Dr. Speer is himself not sound in the greatest single doctrine of the Christian faith, namely, the significance of the death of the Son of God on the Cross. If this book is a true presentation of what Dr. Speer believes concerning the death of Christ, then his conception of this holy event is not true to the Presbyterian faith, does not accord with the Presbyterian standards, and, most tragic of all, is not in accord with the teachings of the New Testament. For twenty years I have read Dr. Speer's books with joy, and I have heard him with blessing. Some of his earlier volumes in my library are covered with notes, and it is a sad hour for me, as it will be a sad one for thousands of others, to awaken at last to the realization that Dr. Speer cannot be followed in his interpretation of Christ's holy death for us. If Dr. Speer does not believe in the vicarious substitutionary sacrifice of Christ, and that we are made righteous before God only by the righteousness of Christ reckoned to us, because our sins are reckoned unto Him, then Dr. Speer cannot, having insisted on this truth being accepted by the hundreds of missionaries who have gone out under his direction to preach the Gospel to men who are dead in trespasses and sins, be very consistent in his administration, and very firm in his convictions. After all then, perhaps much more than any of us have ever been willing to admit, may it not be true that a great part of the chaos and confusion, at least in the Presbyterian Church in the U.S.A., today, is due to the fact that one so powerful, so influential, and so brilliant as Dr. Robert E. Speer, is himself confused in his own mind, if not even in darkness, concerning the true significance and meaning of Christ's shedding His own Blood and bearing our sins in His own body on the tree?

Questions asked on 6 par page of A. Kingana Church in
"The Annual of Christ"
Dec. 6 1937

QUESTIONS

1. Did Christ achieve His divinity?
2. How human was Jesus? Did he have weaknesses?
3. Is the Virgin Birth an essential of Christian belief?
4. Did the character or nature of Jesus depend in any way upon the Virgin Birth?
5. Is the sinlessness of Jesus an essential of Christian belief?
6. We speak of the presence of Christ with us. May it not be that we are using terms loosely and we really mean the presence of God?
7. Where are we to draw the line at what Jesus could or could not do?
8. Is the Cross necessary to salvation? Why?
9. What do you mean by the phrases: "He bore our sins." "He died for me."
10. How much more did Jesus know than his educated contemporaries?
11. May not such statements as are credited to Christ as claiming an unique authority, such as "I am the light of the world", etc. have been interpretations of him by his disciples?
12. Is the idea of forgiveness moral? Isn't it an easy way of getting off?
13. Is the modern conception of the Person of Christ different from what was formerly held?
14. Why is it not enough to accept Jesus as the highest and best we know and so as a great moral leader and Example?
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16. What are we to understand by the saying of Jesus in Matthew 16 regarding the keys of the kingdom, etc.?

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